A
SERMON PREA-
CHED AT PAULES
Crosse the 9. of Februarie,
being the first Sunday in the
Parliament, Anno. 1588. by Ri-
chard Bancroft *D. of Diuinitie, and*
Chaplaine to the right Honora-
ble Sir Christopher Hatton
Knight L. Chancelor
of England.

Wherein some things are now added,
which then were omitted, either
through want of time, or defaile in
memorie.

2. Tim. 2.
Auoyde prophane and vaine babblings, for they
will increase vnto more
vngodlines.

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his shop vnder Al-
dersgate.

Schismaticos non fides diversa facit: sed communionis dirupta societas. Schismatikes are such as retaining with us the true faith: do separate themselves from us, for orders, and ceremonies. *August.*

Nullum Schisma non sibi aliquam postea confingit haresim, ut recte ab ecclesia secessisse videatur. Schismatikes in short time for the most part do proove heretikes. *Hierom.*

Epistolas plenas mendaciorum & fraudulentiæ atque perjurii in orbem dirigunt, ut & aures polluant audientium & existimationem simplicium ladant, quod impleatur in eis hoc quod scriptum est: A prophetis Hierusalem est egressa pollutio in omnem terram. Non enim eis sufficit iniquitatem propriam devorare & proximum ladere: sed quos semel oderunt per universum orbem infamare conantur & ubique seminare blasphemias. That is in effect thus. In that they cast abroad their infamous libels, so lewdly fraught with lies, and sleights, to corrupt therby the eares of their hearers, and to hurt the opinion and judgement of the simpler sort: that is fulfilled in them which is written: From the false prophets which are in the church, is wickednes gone foorth into all the lande. For it is not sufficient for them to hide and devoure their owne iniquities, and by such calumniations to hurt their neighbors: but those whom once they hate they labor to defame *Hierom.*

through all the world, and do ſow in everie place their curſed and ſlanderous ſpeeches.

Galat. *Diſcipulos ſæpenumero gignunt, ideo ſe nocentiores quòd Magiſtros ſuperent audacia, vana oſtentatione & inani ſuaſione perfectionis. His cum aliquid addiderunt aut immutarunt, ſuam quoque ſeorſum habent ſectam, cujus ipſi eadem permoti gloriæ cupiditate authores videri volunt? Nemo enim eſt ejuſmodi vir, qui non aliquid novi commiſcendo eminere & nominari: & magiſter ſuorum, aut doctor dici & haberi cupiat.* The ſchollers of ſchiſmatikes, through a vain oſtentation, and perſwaſion of perfection, are commonly more impudent and woorſe then their maſters. Theſe men having added or changed any thing, will have by themſelves a ſect of their owne, whereof (being as deſirous of glory as their maſters) they deſire to be reputed the authors. For there is [illegible] of them who by deviſing of ſome new [illegible] doth not covet to be famous, and to be [illegible] counted a captaine and doctor of his owne crue.

Deerly beloved, beleeve not every ſpirit, but trie the ſpirits whether they be of God: For manie falſe prophets are gone out into the world. 1. Ioh. 4. 1.

THESE words which I have readde unto you (right Hon. and beloved in the Lord) do divide themſelves into three parts: a prohibition, *Beleeve not everie ſpirit*: a commaundement, *But trie the ſpirits whether they be of God*: and a reaſon of them both, *Becauſe many falſe prophets are gone out into the world.* Of theſe three parts, the laſt in order is the firſt in nature; and the firſt is the laſt: and I meane ſo proceed accordingly. Firſt I will ſhew unto you, that many falſe prophets are gone out into the world: ſecondly, the triall of them is to be conſidered of: which two points being well underſtood, the neceſſitie of the prohibition will evidently appeere; which is, that we ought not to beleeve every ſpirit.

Many falſe prophets are gone out, &c.

In this first part I observe fower things: the number of these prophets, *They are manie*: their qualitie, *They are false*: their going out, and the causes that moove them so to do: and where they remaine, *They are gone into the world*.

The number of these prophets. Acts.8. Act.13. Apoc.2. Ap. Tim.2.(2) Tim.1.(1) Tim.1.(1) John.(3) Act.5. Ae[illegible]. [illegible]

As concerning the number of these prophets, the scriptures do name these: *Simon Magus, Elimas, Barjehu*, the *Nicholaites, Himinaus, Philetus, Alexander, Phigellus, Hermogenes, Diotrephes, Theudas*, and *Iudas* of Galilee. To whom also these may be added: *Ebion, Cerinthus*, the *Carpocratians, Simon* of Galilee, *Menander*, and divers others.

With these prophets the Church was so troubled and disquieted in S. *Iohns* time, that (as it seemed) some cared for no spirit, prophet, nor doctrine: and some were so giddy headed, that in a maner every spirit contented them, which caused the Apostle to vse in effect these words: to the one sort, Beleeve not every spirit: and to the other, although you are not to beleeve every spirit, yet it is your dutie to beleeve some spirit.

After the Apostles times, as it were out of the ashes of these false prophets, there grew and sproong up so many other schismatikes and heretikes: as *Irenaus, Tertullian, Epiphanius*, and S. *Augustine* do testifie, that the [illegible] name of Christ began to be odious and [illegible]

the people: and as *Socrates* reporteth, the Christians were mocked and jested at upon publike stages, and in their common interludes. *Socrates.*

Of the times in like maner wherein we now live, the Apostle S. *Paule* did propheſie, that there ſhould be many falſe prophets: and we do ſee his ſayengs therein to be fulfilled by the number of ſuch prophets as now remaine amongſt us: *Arrians, Donatiſts, Papiſts, Libertines, Anabaptiſts*, the *Familie* of love, and ſundrie other (I knowe not of what opinion) ſo many ſectaries and ſchiſmatikes, as that in very deed divers do revolt daily to Papiſtrie, many are become meerly Atheiſts, and the beſt do ſtand in ſom ſort at a gaze. 1. Tim. 4.

So as all the complaints which in times paſt have been made heerof, may trulie be applied to theſe our daies wherein we now live; *Vos Chriſtiani diſſidetis inter vos & tot ſectas habetis: quæ licet omnes Chriſtianiſmi titulum ſibi vendicent, tamen alia aliam execratur & condemnat. Quare veſtra religio vera non eſt, nec a deo originem ducit.* Yee Proteſtants ſay the Papiſts (as *Clemens Alexandrinus* noteth ſome others to have ſaid upon the like occaſion) yee diſſent amongſt your ſelves and maintaine ſo many ſects: which ſects notwithſtanding they al claime the title of Chriſtian Clem. Stromat. lib. 7.

religion, yet one of them curseth and condemneth another: and therefore your religion is not true, nor hath hir beginning or ground from God.

Chrys. ...s. in act. ...il. 33. hom.

And *Chrysostome* of the Atheist; *Venit gentilis & dicit, vellem fieri Christianus: Sed nescio cui adhæream. Multæ inter vos sunt pugnæ, seditiones & tumultus. Nescio quod dogma eligam, quod præferam.* The Infidel and Heathen commeth and saith, I would be a Christian man, but I know not whom I should follow: there is much strife, dissention & trouble amongst you: I can not tell what doctrine to choose to set before other: [illegible] for everie one saith, I speake the truth.

Stet

The best amongst us in like maner I feare are come to the same passe that they were at in *Melancthons* time, who complained as he writeth in this sort; *Quos fugiamus habemus, quos sequamur non intelligimus:* We understand whom to avoid (meaning the Papists) but as yet whom to follow we know not. God for his mercies sake remoove this great stumbling block from amongst us: even as he shal see it to be most expedient for his church.

Me... ...lanct. ...ad Sta... ...phyl.

The qualities of those ...phets. pro. ...IV. ...m. 4.

Now of the qualitie of those prophets: they are false: false in doctrine, and false in conversation. In respect of their doctrine, they are called in the Scriptures Spirits of

error

error, seducers, deceivers, juglers, authors of divers sects, false speakers, and the children of the divell, who is the father of all falshoode. 2.Iohn. Col.2. 2.Tim.3 2.Tim.2 1.Tim.

In respect of their conversation they are saide to be humble and lowlie in outward shew, but yet of nature verie contentious and unquiet, doting about questions and strife of words: wherof commeth envy, strife, railings, and evill surmisings. Their mouths do speake proud things and swelling words of vanitie: likewise dangerous things. They are bolde and stand in their owne conceit: they despise government and feare not to speake evill of them that are in dignitie and authoritie; whereas the angels which are greater both in power and might give not railing judgement against them before the Lord. They are Libellers, and do speake evill of those things which they know not. They are bolder in avouching their untruths, and in depraving their superiors, than *Michael* the Archangell durst be when hee strove against the divell. 1.Iohn. Col.2. 1.Tim.6 Iude. 2.Pet. Iude.

In both these respects they are resembled in the Scriptures, and in the ancient fathers unto diverse things; as unto painted wals and sepulchers, bicause they are hypocrites: to trees which have nothing but leaves, bicause they are fruiteleese: to the mermaides Matt.23. Luk.11. Iust. Mar.

bicause they hide their errours under their counterfeit and faire speeches: to *Helena*, of Greece, for that they moove as great contention in the church as she did troubles betwixt the Grecians and the Troians: to the 2 Tim. 2. diseases called the leprosie and the cankar, in that their corruption taketh deepe roote and spreadeth so farre: to a serpent that is lapped up togither, bicause they have many windings and contradictions: to the fish named a Cuttle, for that they infect men with their blacke and slanderous calumniations: to snakes or adders, the poison of Rom. 3. aspes being under their lips: to the viper, bicause they regarde not to wound & destroie their mother the church: to tigers and lions, for that they are verie cruell and fierce: and to diverse other such thinges as ought to make them odious to all that love the truth.

Of these false prophets some indevour to seduce the godlie under pretence of dreams and revelations: especially the popish priests and prophets: For prooving of their reall presence & purgatorie, as it appeereth most manifestlie in diverse of their bookes: but especially touching purgatorie in *Dionysius* the Carthusian; *De quatuor novissimis*. Dio. nysius.

Vnto these I might adde the holie maide of *Lisbone*, who did propheſie this last yeere (if the report be true) that the invincible na-

vie

vie of the Spaniardes ſhould no ſooner approch the coaſt of England, but that preſentlie all Engliſh mens harts ſhoulde faile them, and the Spaniards obtain the victory. I praie God that al propheſies and attempts againſt England have never better ſucceſſe then theſe of late have had.

There are other falſe prophets in like maner ſo termed, bicauſe they do applie the ſaiengs of the true prophets unto a falſe ende and purpoſe: as thoſe in the Apoſtles times who tooke upon them to ſet down peremptorilie the certaine time of the day of judgement. Such there are alſo in theſe daies: eſpecially *Brocard* the Italian, who expoundeth the propheſies of *Eſaie*, *Ezechiell* and the reſt touching the overthrow of Ieruſalem, Egipt, Tyre, Sidon, and Babylon with their kings & rulers to be underſtood of the deſtruction of Anwarpe, Paris, the prince of *Orange*, the prince of *Conde*, and others both noble men, and famous cities in theſe laſt daies.

Of this number I may verie well account the late obſtinate heretike *Francis Ket*, who was within theſe two months brent at Norwich. All the places in the prophets which did deſcribe the ſpiritual kingdom of Chriſt, he applied to the materiall reſtauration of the earthly Ieruſalem: affirming that as manie as woulde be ſaved muſt go and dwell

Ket.

there in the land of Chanaan.

Another of this sort (whose booke I have, written with his owne hand) endevoreth to proove out of the prophets, that ELIZABETH now Queene of England is ordained of God to be Queene of Ierusalem: even as the Anabaptists long since dreamed of *Iohn Bocaldus* of *Leiden*, whom as *Bullinger* noteth, the crowned king of Ierusalem.

Contr. Anab.

Lastlie they are to be reckoned amongst the number of these false prophets who do pervert the meaning of the Scriptures for the maintenance and defence of any false doctrin, schism, or heresie. Heerof you know I might give you many examples: I pray you beare with me if I set downe one as strange in my opinion, as any is to be founde in a matter of no greater importance.

The name of false prophet I am content in diverse respects to suppresse: the matter it selfe which I meane, standeth in this sort. There are very many now a daies, who do affirm that when Christ used these words, *Dic ecclesiæ*, he ment thereby to establish in the church for ever the same plat and forme of ecclesiastical government, to be erected in every parish, which *Moses* by *Iethroes* counsel appointed in mount Sinaie: and which afterward the Iewes did imitate in their particular synagogs.

Matt. 18.

Num. 11.

They

They had (saie these men) in their synagogs their priests, we must have in every parish our pastors: they their Levites, we our doctors: they their rulers of their synagogs, we our elders: they their leviticall treasurers, we our deacons. The cert forme o eles gov

This forme of governement they call the tabernacle which God hath appointed, the glory of God, and of his sonne Iesus Christ, the presence of God, the place which he hath chosen to put his name there, the court of the Lord, and the shining foorth of Gods glorie. Where this ecclesiasticall synode is not erected, they say Gods ordinance is not performed: the office of Christ as he is a king is not acknowledged: in effect that without this governement we can never attaine to a right and true feeling of Christian Religion, but are to be reckoned amongst those who are accounted to say of Christ as it is in *Luke*, Wee will not have this man to raigne over us.

And their conclusion upon this point against all that do withstand their governement is this, according as it likewise followeth in the same place: Those mine enimies which would not that I should raigne over them, bring hither and slay them before me, Demons of Disci Luk. 19.

Heere you see there is great vehemencie used, and very sharpe applications are urged,

A man would thinke that if the grounde of this government were not more cleere then the ſunne, and ſo determined of by all the godlie and learned in the worlde ever ſince Chriſts time, they could never be halfe ſo reſolute or earneſt.

But heerein they paſſe indeede the meaſure of a modeſt mans conceite. For there was never ancient father ſince the Apoſtles times, were he never ſo learned or ſtudious of the truth: there was never particular Church, councell or ſynode, or any man of judgement that ever lived till theſe latter times (as I thinke; and I have taken paines for the ſearch thereof) that did ever ſo expound and interpret that place: or that ever did ſo much as once dreame of anie ſuch meaning.

Beſides, it is moſt manifeſt that there hath been a diverſe governement from this uſed in the church ever ſince the apoſtles times: and theſe men themſelves confeſſe that long before the councell of Nice this their government began greatly to decay: and that ſince the ſaid councell it was never heard of in chriſtendome untill theſe their times.

T.C. C.

A verie ſtrange matter if it were true, that Chriſt ſhould erect a forme of governement for the ruling of his Church to continue from his departure out of the world untill his

his comming againe: and that the ſame ſhould never be once thought of or put in practiſe for the ſpace of 1500. yeers, or at the leaſt (to take them at the beſt) that the gouernement and kingdome of Chriſt ſhoulde then bee overthrowne, when by all mens confeſſions the divinitie of his perſon, the vertue of his prieſthood, the power of his office as he is a prophet, and the honor of his kinglie authoritie, was ſo godlie, ſo learnedlie, and ſo mightilie eſtabliſhed againſt the Arrians, in the councell of Nice, as that the confeſſion of the Chriſtian faith then ſet foorth, hath ever ſince without contradiction been received in the church. Concil. Nicæ.

So as for mine owne part I cannot chooſe but account theſe Interpreters to bee in truth perverters of Chriſts meaning: and do holde them among the number of thoſe of whom *Tertullian* ſpeaking ſaith: *Eadem ſcripturarum faciunt ad materiam ſuam:* They murder the Scriptures to ſerve their owne purpoſe. And thus of their qualities. Tertul. præſcrip. verſ. ha

Manie falſe prophets are gone out. Are gone out, that is, are manifeſt. Before they lay hid in the Church, but nowe by their ſchiſmes they have made themſelves knowen. They departed from the congregations of the faithfull accounting them ungodlie: and have gathered to themſelves companies a- False prophets gone out.

greeable

greeable to their owne humors: which they onely esteeme for the Churches of God.

Thus all heretikes and schismatikes have done from the beginning, wherein they are greatly to be woondred at. For this hath ever been reckoned a most certaine ground and principle in religion, that that Church which maintaineth without error the faith of Christ, which holdeth the true doctrine of the Gospell in matters necessarie to salvation, and preacheth the same; which retaineth the lawfull use of those Sacraments onely which Christ hath appointed, and which appointeth vice to be punished, and vertue to be maintaned; notwithstanding in some other respects, and in some points it have many blemishes, imperfections, nay divers & sundry errors, is yet to be acknowledged for the mother of the faithfull, the house of God, the Arke of *Noe*, the piller of truth, and the spouse of Christ. From which Church whosoever doth separate himselfe, he is to be reckoned a schismatike or an heretike.

Aug. ad.

I might bring very many testimonies out of the ancient fathers to proove this principle: especially out of S. *Augustine* against the Donatists; but I hold it needlesse. And yet for the better satisfaction of those which are of the new humor, I will trouble you with

with the judgement heerin of a man of the newe reformation. *Danaeus* handleth this point at large, and is flat of this opinion, that whosoever departeth from the Church for any imperfections or errours, which do not impugne nor overthrow the substance and articles of the Christian faith, he is a schismatike: *Quia discedit ab eo cœtu qui fundamentum veræ fidei verè retinet*: Bicause he departeth from that company, which truly retaineth the foundation of the true faith. And out of this church saith he: *Nulla est salus*: there is no salvation.

Danaeus sag. par. 3. lib. 1. cap.

Touching the causes why false prophets with so great danger of their soules do depart from the Church: if we respect them as they are indeed, I can say nothing, but as it is contained in the old distinction; They were in the church, but they were not of the Church. Or as S. *Iohn* saith; They went out from us, bicause they were not of us: for if they had been of us, they should have continued with us. In the Lords barne there is contained both wheate and chaffe. *Triticum non rapit ventus, nec arborem solida radice fundatam: sed inanes duntaxat paleas jactat tempestas*: The winde (saith Saint *Cyprian*) carrieth not away the wheate, nor overthroweth the tree that is deepely rooted, but the light chaffe onely is tossed and carried away with the

The cause why false prophets go out.

2. Ioh. 2.

Matt. 3.

Cyprian.

tempeſt: howbeit although in truth they depart from the Church, bicauſe they were not of the Church, yet there are certaine reaſons whereby they are mooved ſo to do.

Martin affirmeth that there are ſo manie ſchiſmes in the Church of England at this day, bicauſe that Biſhops will not ſuffer men to do as they liſt. (for I can make no better ſence of his diſcourſe touching that matter) but for mine owne part I am not of his opinion. For I find in the ancient fathers ſundrie other cauſes far differing being truly applied, from thoſe which *Martin* alledgeth. Of which cauſes if that which I have to ſay do haply diſpleaſe any, let them not be offended with me, but rather blame themſelves and their owne demeanour, in that a man can ſcarcelie ſpeake any thing out of the ſaide godlie fathers as touching the behavior of the ancient heretikes and ſchiſmatikes, but he ſhall ſeeme to point at and deſcribe the factions in theſe daies.

There are many cauſes ſet downe by the ſaid ancient fathers why ſo many falſe prophets do go out into the world, but I will onely touch fower, whereof I finde the contempt of Biſhops eſpecially to be one. For unto them as S. *Ierome* ſaith ever ſince Saint *Marks* time the care of church government hath been committed. They had authoritie

ouer

ver the rest of the Ministerie, *Vt schismatum semina tollerentur*: That the seed of schismes might be taken away. And againe, *Ne unusquisque ad se trahens Christi ecclesiam dispertiat*: Least everie one drawing to himselfe by a severall way should rent in peeces the church of Christ. For if Bishops had not that authoritie, *Tot in Ecclesijs efficerentur schismata quot Sacerdotes*: There would be as many schismes in the church as there are priests. *Idem in 1. Tit.* *Idem. ad Evagr.* *Idem cont. Lucif.*

Which thing being observed before *Ieromes* time by S. *Cyprian*: *Initia hæreticorum & ortus atque conatus schismaticorum male cogitantium, hæc sunt, &c. Vt præpositum superbo tumore contemnant. Sic de ecclesia receditur: sic altare prophanum foris collocatur: sic contra pacem Christi, & ordinationem atque unitatem dei rebellatur.* The beginning of heretikes (saith he) and the first springing up and enterprise of schismatikes thinking amisse, &c. groweth of this, that being puffed up with pride they contemne their governors. By this meanes men stray from the church. Thus a prophane altar is placed without the doores: and thus they rebell against the peace of Christ, and the ordinance and unitie of God. And in another place: *Vnde schismata & hæreses ortæ sunt nisi dum Episcopus qui unus est, & ecclesia præest, superba quorundam præsumptione contemnitur: & homo dignatione Dei honoratus ab indignis ho-* *Ad Rogatianum.* *Ad Populum.*

minibus judicatur. Whence do hereſies and ſchimes ſpring but of this, that Biſhops having the government of the churches in their ſeverall Dioceſes (as M. *Nowell* ſheweth at large againſt *Dorman*) are through the proud preſumption of certain contemned, and being men by Gods approbation allowed and honored, are of unworthy men judged. Thus you ſee what the ancient and godlie fathers have thought in times paſt of the contempt of Biſhops, let it prevaile now with you as it ſhall pleaſe God to worke in your harts.

A 2 nbition. militat. dendi in lob.

The ſecond cauſe why ſo many falſe prophets are gone into the world, I finde to be ambition, or as *Auguſtine* ſaith, deſire of glory: or as *Gregorie* ſpeaketh, deſire of principalitie, not by ſuch as are alreadie advanced to any honour or authoritie, but rather by thoſe who accounting themſelves nothing inferior to any of their ſuperiours, do affect with greedines the like places and preferments: the which if they miſſe one way, they labor to attaine them by another.

This will appeere verie evidently unto thoſe who ſhall conſider the hiſtories of *Arius* coveting the Biſhoprick of Alexandria: of *Donatus* laboring to have been Biſhop of Carthage: of *Novatus* deſiring a Biſhopricke in Italie: and of *Aerius* contending with one *Euſtathius* for a Biſhopricke in Pontus. Theſe

men affecting these honorable roomes, by receiving their severall foyles, when through ambition they could not get the places they looked for in the church, they sought to attaine them in their particular synagogs. But the historie of *Aerius* is most of all pertinent to this purpose. *Epiphanius* doth reporte it thus in effect. *Lib. 3. T. 1. haeres.*

Aerius and *Eustathius* being schollers together in Pontus, and profiting in learning with like commendation, at the last did sue one against another for a Bishopricke there. *Eustathius* obtained it: *Aerius* is greatly offended. The Bishop seeking carefully how to content him, made him the Master of an Hospitall. But heerwithall *Aerius* was not satisfied. The repulse he had taken greatly tormenting him, upon a stomacke he gave over his Hospitall, and began to devise how to slander *Eustathius*: affirming him to be a proud man, and not the man he had beene taken for: that now he abounded too much in wealth, and was declined *Ad pecuniarum collectionem*, to hoording of monie. Thereupon he entred into a schisme, he departed from the church, and having allured unto him a multitude of men and women, he fell into many absurdities. That he might likewise, the rather (as he thought) pinch and vexe *Eustathius*, as also for the advancement The histo of Aerius

of his owne credit: he affirmed himselfe (being but a priest) to be equall in honour and dignitie with *Eustathius* a Bishop, and that there was no difference by the word of God betwixt a priest and a B. He used for proofe of these his assertions the very same arguments which nowe are used of those that maintaine his opinions: as that the apostles sometimes writing to priests and deacons, & somtimes to Bb. and deacons, should thereby signifie, that a B. and a priest is all one. Which is an assertion (saith *Epiphanius*) *Stultitiæ plena*: full of follie. And thus you see what ambition accompanied with emulation wrought in *Aerius*.

The course of which historie I have the rather at large noted unto you, bicause *Martin* would gladly have been as subtill to have deceived you, as he is malicious in depraving his superiours. Who taking upon him with *Aerius* to proove an equality in the ministerie, and that there ought to be no difference betwixt a B. and a priest, commeth at last to these wordes; *There was never anie but Antichristian popes and popelings that ever claimed this authoritie* (he meaneth the superioritie which Bb. have over the clergie) *especially when the matter was gainsaid, &c.*

Why doth mans allowance or disallowance make a matter Antichristian or not

Antichristian? Were they godly Bb. which claimed this authoritie when it was not gainsaid, and are they become Antichristian Bb. for challenging the same, bicause som do mislike it? But that you may yet farther see *Martins* boldnes (I might say either his malice or ignorance) it may please you to understande, what account was made in the church of God in those daies of *Aerius* gainsaying and impugning of the superioritie of Bishops. For if then his opinion prevailed, the favorers of the same cause now have some what to boast of: but indeed it fell out far otherwise. For it appeereth in *Epiphanius*, after due triall and examination made by the learned fathers who then lived, of all his arguments and sleights which he used for the proofe of his assertions, that with a generall consent of the whole church his opinions were overthrowen, and he himselfe persisting in them was condemned for an heretike. Saint *Augustine* likewise beareth witnes heerof, who in his booke of Heresies ascribeth this to *Aerius* for one, in that he said; *Presbiterum ab episcopo nulla differentia debere discerni:* That there ought to be no difference betwixt a priest and a Bishop.

Besides for all *Aerius* gainsaying, the most of the godly, the best learned, and the most

Cap. 53.

zealous of the fathers, who spent themselues in

in the defence of religion against such heretikes and schismatikes as the church of God did then abound and flow withal, did themselves take upon them the offices of Bishops: and till this day there was never any but heretikes, and such lewd persons, who did account them antichristian.

There were, as it seemeth, in *Chrysostomes* time such like men in behaviour towards Bishops, as we see manie to be amongst our selves at this time: who being called before them as occasiō required, did behave themselves in verie proude and disdainfull maner, in so much as thereby they were discerned to be very arrogant and contemptuous heretikes; *Quilibet hæreticus &c. loquens cum pontifice, nec eum vocat pontificem nec Archiepiscopum, nec religiosissimum, nec sanctum: sed quid reverentia tua, sapientia tua, prudentia tua, & nomina illi adducit communia ejus negans authoritatem. Diabolus hoc fecit cum Deo, &c.* Everie heritike saith he, speaking with a Bishop doth neither call him Bishop nor Archbishop, &c. But what? your reverence, your wisedome, your prudencie, and he giveth him common names, thereby denieng his authoritie. The divell so dealt with God himselfe. And this of the second cause.

Chrysost. in Psal. 13.

go out into the world. Saint Augustine no-

The third cause why many false prophet

teth to be selfe-love. Selfe-love saith he, did build the city of the divel. For heerin is their cheefe vaunt and glorie (as *Bernard* saith) *Captare laudem de singularitate scientiæ:* to hunt after cōmendation by singularitie of knowledge.

De civit. Dei li. 14. c.

Serm. in Cam. 65

And surely it is greatly to be marvailed at, into what doting follie men may fal, who shall give over themselves to follow this humor. *Irenæus* writeth, that some were so besotted with an opinion of themselves, that they accounted their owne writings to be Gospels: as we see nowe by the familie of love, that have set out their *Evangelium regni.* Others reckoned their owne wisdome far greater then the Apostles. There were who termed themselves γνωστικὸς, accounting themselves thereby ignorant of nothing. The Manichees derived their name of *Manna,* bicause they held that whatsoever they taught was to be received at their handes as foode from heaven. *Montanus* saide, he was the comforter which Christ promised shoulde leade the church into all truth. *Novatus* called himselfe *Moses,* and having a brother, he named him *Aaron. Simon Magus* affirmed sometimes that he was God the father, somtime God the sonne, somtime God the holy Ghost, and somtime the power of God.

Advers. res. lib. 1. cap. 1.

August.

Tertul.

Clem. A.

And hence it is, that the ancient fathers

have reckoned this dotage to be the verie beginning and fosterer of heretikes: *Initia hæreticorum, &c.* The beginning of heresies is (saith *Cyprian*) *Vt sibi placeant:* When men begin to please themselves. For then (as *Ierome* noteth) whatsoever they conceive; *Vertunt in Idolum*; The make it an Idoll. And againe; *Avarus colit Mammona, & hæreticus dogma quod finxit:* The covetous man worshippeth his monie, and the heretike his owne opinion.

Tom. 1. Zach.

They may rightlie therefore be compared unto *Pigmaleon*, who fell in love with an image of his owne making: or to *Narcissus* that doted so greatly in beholding himselfe. These men if once they affirme any thing, they wil rather hazard their lives than by revoking the same impaire their reputation.

Alledge against them the generall consent of all the ancient fathers, and they esteeme it not a rush. He is but of a meane conceite among them who will sticke to say (as *Bernard* noteth of *Petrus Abailardus* and his followers) *Omnes Patres sic, at ego non sic:* Indeed all the fathers are of this opinion, but I am of another judgement. Of whom (saith *Bernard*) *an non justius os loquens talia fustibus tunderetur quã rationibus refelleretur?* Were it not more agreeable to justice that the mouth of such a man should by punishments be stop-

Epist. 190.

ped

ped then by reasons refelled? *Nonne omnium in se merito provocat manus, cujus manus contra omnes?* Doth not he woorthilie provoke all men to bee againſt him, who is himselfe againſt all men? Howe this selfe-love hath blinded many in these daies, there is none of you my brethren who are ignoraunt of it. God of his infinite mercy deliver us all from so dangerous an enimy.

The fourth cause why manie false prophets are gone out into the world, is said to be covetousnes: whereof the apostle speaketh when he saith of some, that they teach things which they ought not for filthy lukers sake. Heerunto likewise the divell had respect when he saide unto Christ, All these will I give thee. It is written of *Paulus Samosatenus* that being allured with great hope of preferment, which hee expected of *Zenobia* the Queene of Arabia, he fell into those schismes, which after wrought his overthrow.

4 Covetousnes. Tit. 1.

Matt. 4.

2. *Theod. lib. hæret. fab.*

But I would to God this matter were not evident by experience amongst our selves. For I am fully of this opinion, that the hope which manie men have conceived of the spoile of Bishops livings, of the subversion of cathedrall churches, and of a havocke to be made of al the churches revenues, is the cheefest and most principall cause of the

greateſt ſchiſmes that we have at this day in our church.

I would be loth to ſay thus much if I had not verie apparant reaſon to lead me thereunto. For the better explanation whereof I have thought it good to devide the factious of our age into two ſorts: the clergie factious, and the laie factious. The clergie factious do contend, that all the livings which now appertain to the church, ought of right to be imploied for the maintenance of their presbyteries, & that rather then they ſhould want, the old ſpoile of the abbies and ſuch religious houſes ſhould be reſtored againe unto their uſe: and in this courſe they are ſo earneſt, as that in a ſupplication exhibited in the name of the communaltie to the high Court of Parleament 1585. they have ſet it down as a reſolute doctrin, that things once dedicated to a ſacred uſe, ought ſo to remain by the word of God for ever, and ought not to be converted to any private uſe.

The laie factious on the other ſide are of a far contrarie opinion. For ſaie they (as it appeereth in the late admonition to the people of England, as I conceive by the circumſtāces there noted) our preachers ought to conforme themſelves to the example of Chriſt and his Apoſtles. Their Maſter had not a houſe to put his head in. The apoſtles

their

their predecessors had neither gold nor silver, possessions, riches, goods, nor revenues: and why then should they being in gifts and paines inferior unto them, have greater preferments in the world then they had? If they have a messe of pottage and a canvas dublet, may it not content them? Surelie these advancements which they have do greatlie hinder and hurt them.

Even as though one should saie unto you, my brethren of the poorer sort: these gentlemen and wealthier sort of the laitie do greatly abuse you: the children of God (you know) are heires of the world, and these things which the wicked have they enjoy by usurpation. The earth is the Lords and the fulnes thereof. You have an equall portion with the best in the kindome of God: and will you suffer this unequall distribution of these worldlie benefits? Consider how in the apostles time the faithfull had all things common. They came and laid their goods at the Apostles feet, and division was therof made according to every mans necessitie. You can not but groane under the heavie burden which is laide upon you. Your landlords do wringe and grinde your faces for the maintenance of their pride in apparell, their excesse in diet, their unnecessarie pleasures, as gaming, keeping of haukes & dogs, and

The vn baptist

and ſuch like vanities. They enhaunce your rents, they take great fines, and do keep you in very unchriſtian ſlaverie & bondage. Why do you not ſeeke for your better releeſe to renue the uſe which was in the Apoſtles times? Theſe great poſſeſſions, lands, and revenewes, which the richer ſort have in their handes, do (as you ſee) make them verie proude, choake their zeale, hinder them in their vertuous proceedings, and will in deed (if order be not taken) mar and undo them.

Now deerly beloved unto you of all ſorts, but eſpecially to you of the richeſt, I praie you tell me how you like this doctrine. Do you thinke it is true or meete to be taught? No ſurely it is not. The whole maner thereof is wholy Anabaptiſticall, and tendeth to the deſtruction and overthrow of all good rule and governement. And yet I tell you it may be urged with as great neceſſitie againſt the laitie, as the other may againſt the clergie: but in deede neither the one or the other againſt either of them both truely. Mary it may be you deſire to heare what the clergie factous do anſwere for themſelves, and in what good part they take their ſchollers liberalitie towards them. I warrant you they are not toong-tied on their owne behalfe, but finding their deſire are bolde ynough to tell them of it.

Whileſt

Whileſt they heare us ſpeake againſt Bb. and Cathedrall Churches (ſaith the author of the Eccleſiaſticall Diſcipline) it tickleth their eares, looking for the like praie they had before of Monaſteries: yea they have in their harts devoured alreadie the churches inheritaunce. They care not for religion, ſo they may get the ſpoile. They coulde be content to crucifie Chriſt, ſo they might have his garments. Our age is ful of ſpoiling ſouldiers, and of wicked *Dionyſians*, who will rob Chriſt of his golden coate, as neither fit for him in winter nor ſommer. They are cormorants, and ſeek to fil the bottomles ſacks of their greedy appetites. They do yawne after a pray, and would thereby to their perpetuall ſhame, purchaſe to themſelves a field of blood.

The clergie factious of the lay factious. *Diſcipl. Eccl.*

T.C.

And whereas you have alreadie in your hands many impropriations & other church livings: they ſaie that in keeping them you ſinne againſt your owne conſciences: that you ought to be ſo far from looking for anie more, which doth nowe appertaine to the Church, as that you rather ought to feare you looſe not that you have alreadie: eſpeciallie ſeeing you waſte the ſame in courtly braverie, and conſume it with moſt ſacrilegious impudency and boldnes. *Diſcipl. E*

I have not uſed a worde of mine owne heerin,

heerin, but have been a faithfull relator unto you, what the clergie factious do thinke of their lay ſchollers. And is not then deere brethren the conſideration heerof very pitifull unto you? The one ſort you ſee would bring us to the government which was, as they ſaie, in the Apoſtles times, but they would have the livings of theſe times: the other ſort not caring ſo much for the ſaid government, do greatly urge in the miniſtery the Apoſtolicall povertie, to the intent that they might obtaine the pray, which they looke for. Wherby I doubt not, but it is manifeſt unto you, that covetouſnes in them both hath thruſt them into this ſchiſme.

But yet a worde or two more unto you the factious of the laitie. I beſeech you upon what groundes do you ſtand? Your owne teachers ſeeing your fetches do utterly condemne you; and for mine owne part I do not abſolve you. It is therefore very meete and agreeable to the reputation which you deſire, either for your vertue or for your religion, that before you proceed any farther in your diſcloſed maske, firſt you provide you of teachers for your warrant therein: leaſt otherwiſe you growe into hatred, as men for their commodity regarding neither God nor the word.

Nay in my opinion you ought to be aſha-

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med to open your mouthes ever heerafter against the present governement of the Church, and for the newe platforme, untill you can be contented to be so far from coveting the goods of the church, as that you are both willing and readie to deliver out of your hands such spoiles and praies thereof, as you have alreadie.

If I were urged, deerly beloved, to give my consent to the erection of these Presbyteries, which both the sorts of these men do seeme so earnestly to desire, I could be content (so that first they agreed who shoulde have the present revenues of the church) for som short time (until they saw the mischiefe of them) to yeeld therin unto them. Almightie God graunt unto them and to everie one of us such grace from above, as that we may not wilfully infringe his holy commaundement, prohibiting us to covet other mens goods: but with all thankefulnes to satisfie our selves with those benefits which of his mercie he hath alreadie bestowed upon us. And thus much of these fower causes why so manie false prophets go out from the church.

Now followeth the last point of the first part of my text. *Many false prophets are gon out into the world. Into the world*; that is (as one observeth verie well upon this place) they are

now ſproong up in everie corner amongſt our ſelves, even in theſe places wherein we live, *Velut ſparſa in noſtro itinere pericula & venena:* As dangers and venome laid in our waies to intrap and infect us.

It had beene good for the church, that when falſe prophets wil needs ſeparate them ſelves from the communion thereof, they would have gone likewiſe and have dwelt in ſome ſtrange countries; as *India*, *Cataia*, or to the fartheſt parts of *Afrike*, where they might have delighted themſelves in all ſorts of novelties, and erected ſuch governments as ſhould beſt have pleaſed their fanſies. But they will none of that: for as *Tertullian* noteth; *Illorum opus non proprio edificio venit, ſed ex veritatis deſtructione:* Their workmanſhip riſeth not by their owne building, but by the overthrow of the truth. And againe; *Noſtra ſuffodiunt ut ſua edificent:* They undermine our works, that they may erect their owne.

De præſcrip. hæret. [illegible]

But indeed if they would be gone to dwel in ſtrange countries: yet they could not be permitted. For (as Saint *Auguſtine* ſaith) where God doth build his citie, the divel wil have another hard by to confronte it: or as an other writeth; where Chriſt erecteth his church, the divell in the ſame church-yarde will have his chappell. Where Chriſts miniſters do ſowe the good & pure ſeed of truth,

Lu. Theſ.

unitie and order, there the divel doth stir up his ministers by waies and meanes secretlie in corners to caste abroad their cockle and darnell of falshood, discorde, and confusion. When Sathan (saith Saint *Augustine*) saw his temples forsaken, and that his oracles were all put to silence, he cunningly devised for a new supplie, to have alwaies his ministers in or about the church: *Qui sub vocabulo Christiano doctrinæ resisterent Christianæ*: Who under a christian name might resist the christian doctrine.

De civit. lib. 18. ca. 51.

True it is, that almightie God if it had stoode with his good pleasure, could easilie have brought it to passe in spight of the divell, that there should never have been anie such false prophets or heresies amongst us. But he saw it not to be expedient: for as the apostle saith, by his directions, there must be heresies in the church: and that as the ancient fathers do note out of the Scriptures for three causes.

The cause why false prophets suffered to be in the world.

First (as Saint *Paule* saith) that they which are approoved might be knowne: or as *Tertullian* speaketh; *Vt fides habendo tentationem, haberet etiam & probationem*: That faith by having temptation, might have also probation.

1. Cor. 11.

De præs. adver. ha.

Secondlie (saith Saint *Augustine*) there must bee heresies, bicause God doth see it

Enchiri.

more agreeable to his wisdome; *Ex malis bona elicere quàm nulla esse permittere:* To bring good out of evill, then at all to permit no evill.

The third reason heerof is this, that men might be driven thereby the rather to labor and search for the finding out of the truth. Iosv. 11.15. To that end God permitted the Iebusites to dwell with his people, and to the like purpose *Scipio Nasica* diswaded the league of peace betwixt the Romans and the Carthaginians, least thereby the Romans should grow to be slothfull. Saint *Augustine* upon the 54. Psalm affirmeth, that the doctrine of the Trinitie was never so fully handled by the church, as when they were driven thereunto by the heresies of *Arrius:* nor of repentance, as when *Novatus* opposed himselfe against it: nor of Baptisme, as when the Donatists labored to confirme their false opinions.

Psal. 67. And againe, *Multi sensus Scripturarum latent, nec asseruntur commodius, nisi quando hereticis respondendi cura compellit:* Many senses of the Scriptures lie hid, and are not more profitablie applied, then when men are compelled to answer heretikes.

Seeing then (deerlie beloved) that there are many prophets and of false disposition, which through contempt of ecclesiasticall gover-

governors, through ambition, self-love, and covetousnes have made a great schism in the church, and do continue amongst us for the trial of our faith, the glorie of God, and that we might more carefully search out & hold faste the truth: you see how necessarie this exhortation of the apostle is: *Deerely beloved, beleeve not everie spirit, but trie the spirits whether they be of God.* And thus much of the first part.

Trie the spirits whether they be of God.

That which I have to saie of this matter will be subject to slanderous toongs: I praie you therefore conceive me rightly, and do not pervert my meaning. Some forbid the children of GOD to proove any thing. Others cómand them to be ever seeking and prooving of all things. But neither of them both in a right good sense, do deale therein as they ought to do. A meane course betwixt these two is to be allowed of and followed: which is, that we proove some things, and that we receive without curiositie some other things being alreadie examined, prooved and tried to our hands. Two sorts erring s

The Popish false prophets will suffer the people to trie nothing, but do teach them wholie to depende upon them: and to that The sle of pop spirits.

purpose they have indeede three notable sleights.

First they forbid them the reading of the scriptures. And the better to be obeied therin, they will not permit the Scriptures to be translated into their vulgar toong. Whereof it came to passe that the people were so easilie seduced and drawen from Christ to the Pope; from his merits, to the saints and their own merits; from his bloody sacrifice, wherby onely sins are remitted, to their most drie and fruiteleſſe sacrifice; from the spirituall food of his bodie and bloode, unto a carnall and Capernaicall transubstantiation; from the calling upon his name, to the invocation of saints: and from their sure trust and confidence in his death, to a vaine imagination of the vertue of their masses, pilgrimages, pardons, and I knowe not to what intolerable superstition and idolatrie.

Against this their falshood and very lewd dealing all those places of Scripture may be alledged, wherein we are commaunded to search the Scriptures, *To proove all things, and to hold that which is good*: and likewise in this place to try *and examine the spirits whether they be of God.*

To the like purpose an infinite number of places out of the ancient fathers may be applied (as you may finde them collected togi-

ther by doctor *Buckley* in his answer to certaine reasons in the Preface of the Remish testament) where they are verie earnest upon this point. *That all Christian men should read the Scriptures, buy unto themselves Bibles, and meditate continually upon the word of God: so as thereby their eies might be opened, their consciences comforted, their faith nourished, and their hope lifted up to a full assurance of the promises therein contained.*

The second shift which these false prophets of the Romish church do use, is this: Now that they perceive the scriptures to be translated into the language almost of everie nation; and that the bookes are now so common in every mans hands, as that with their former devise they are no longer able to cover their nakednes; they labor with all their might to bind us to the fathers, to the councels, & to the church of Rome, protesting verie deepely, that we must admit of no other sence of any place of the scriptures, than the Romish church shall be pleased to deliver unto us: according to the saying of *Hosius*; *Si quis habeat interpretationem ecclesiæ Romanæ de loco aliquo scripturæ, etiamsi nec sciat nec intelligat an & quo modo cum scripturæ verbis conveniat, tamen habet ipsissimum verbum Dei*: If a man have the exposition of the church of Rome touching any place of scripture, De expr Verbo D

although he neither know nor understand, whether and how it agreeth with the words of the scripture, yet he hath the very word of God.

To refell the grossenes of this absurd opinion, all that is very effectuall which is brought, to proove that the church is inferior to the scriptures. Besides, we saie that the fathers do in manie points dissent amongst themselves: and their generall councels have been oftentimes repugnant one to another. But yet we joine with them upon a nearer issue. Where the fathers do all agree togither, we do not dislike them; and for the first fower generall councels we allow and approove them.

And heerof it commeth to passe, that we do the rather condemne manie points of Poperie, in that they have of later daies broched and taught us sundrie very strange and dangerous opinions: which as they are not to be found in the scriptures; so are they repugnant as well to the fathers, as to all the foresaid generall councels.

3 Whereupon ariseth their third shift. They wil not stick to confesse, that they teach manie things now which are not to be prooved either by the words of scripture, fathers, or councels. Mary saie they, if the Apostles and fathers had lived in our times, they would

have taught and decreed, as we have done.

For you must understand (saith Cardinall Cusanus) *Scripturas esse ad tempus aptatas, & variè intellectas, ita ut uno tempore secundum currentem universalem ritum exponantur: mutato ritu, iterum sententia mutetur:* That the scriptures are appointed to serve the time, and have divers understandings: so that at one time they may be expounded after the universall, common, and ordinarie custome: & that the same custome being changed, the meaning of the Scriptures may likewise be changed. *Nam intellectus scripturæ currit cum praxi:* For the understanding of the scriptures runneth with the practise of the Church. And therefore he commendeth that obedience to be most full & perfect which is without reason: that is, when a man obeieth without requiring of any reason. *Sicut jumentum obedit domino suo:* as a horse is obedient to his master. *Epist. 2. Boheme*

To refell these blasphemous assertions, all those authorities of Scripture are verie materiall, wherin God is shewed to be immutable, and his word an everlasting word, and a word of truth. Likewise those sentences of the fathers, wherin they appeale as occasion serveth, to the Scriptures, accounting them as the verie touchstone and rule of all truth. Which coulde not be true, if (as the Papists

say) they were like a nose of waxe, or a sword of lead, that might be turned as a man list: or like to the Cameleon that changeth his colors according to his seate: or as though the scriptures were to yeeld to the fantasies of men: that as they changed their minds, being by nature mutable: so the scriptures should change the sense & meaning of God, who is not subject to any alteration or change. It were but a deceitfull touchstone that would apply it self unto the goldsmiths pleasure: and he that should trust it, were not unlike oft times for pure gold to be deceived with copper. The Lord open their eies that they may see the grossenes of this their great sinne: or otherwise I can saie nothing farther of them, but that if needs they will be filthie, let them be filthie still.

Gild. de spiritu.

Another sort of prophets there are, (you may in mine opinion call them false prophets) who would have the people to be alwaies seeking and searching: and those men (as well themselves as their followers) can never finde wherupon to rest. Now they are caried hither, now thither. They are alwaies learning (as the apostle saith) but do never attaine to the truth. That which pleaseth them to daie, displeaseth them to morow: they read the scriptures (as *Greg. Naz.* writeth) therby *To arme their toongs, and that they*

Orat. 1.

may be eloquent against the truth.

They will take upon them to be masters, before they deserve the name of schollers, and to be in the greatest matters of Gods law, judges, being far unmeete to be called to the barre. *Si verbum nacti sunt subito prosiliunt, summáque cum injuria recte tradita discerpunt:* If they catch but a word (saith *Gregorie Nazian.*) they straight insult upon it, & with great injurie they contemne those things which have beene rightly delivered unto them. They wring and wrest the Scriptures according as they fansie. It would pittie a mans hart considering what paines they will take in quoting of places, to see how perversly they will apply them. And I greatly feare, except they take heed betimes, they will fall into the number of those, who (as Saint *Peter* saith) being unlearned indeed, and unstable, do wrest the Scriptures unto their owne destruction.

Orat.2.

2.Pet.3

To represse therefore this boldnes, first I say with *Tertullian*, and then also (for other mens contentation) with *Danæus*, that it hath ever been noted as a right property of heretikes and schismatikes, alwaies to be beating this into their followers heads: *Search, examine, trie and seeke:* bringing them thereby into a great uncertainty wherupon they may insist: as also to a more readie confor-

De præ. adver. hær. 3.

Isag. p. lib. 3. 42.

mitie for the imbrasing of their opinions. For as the said father saith: *Qui credit quæ credere debuerat, & aliud ulterius putat in ea re requirendum: indicat sanè nihil se eorum credidisse quæ credere videbatur, aut credere jam desisse:* He that once beleeveth those things that he ought to beleeve: and afterwards thinketh some other thing to be sought for in the same; he sheweth himself that he did not beleeve those things which he seemed to beleeve, or else that now he hath given over to beleeve.

And therefore in this sence I saie againe with S. *Augustine, Melior est fidelis ignorantia quàm temeraria scientia:* Faithfull ignorance is better then rash knowledge. And with *Greg. Nazianzen:* It falleth not within the compas of everie mans understanding to determine and judge in matters of religion: *Sed exercitatorum:* but of those who are well experienced and exercised in them.

Which things considered, togither with our experience of the presumption which is every where to be found in these daies: Very just occasion is given to all the godlie to complaine with Saint *Ierom* in his epistle *ad Paulinum:* Husbandmen, Dawbers, Smiths, Carpenters, Woolsters, Fullers, and other men of such like occupations, *Absque doctore non possunt esse quod cupiunt:* They al are content

to learne of their masters. *Quod medicorum est promittunt medici, tractant fabrilia fabri*: Phisitians deale with matters of phisicke, and men of trade with their owne occupations: *Sola scripturarum ars est quam sibi passim omnes vendicant*: Onely the knowledge of the scriptures is that which every man chalengeth to be skilfull in. Learned and unlearned they take upon them to write. *Hanc garrula anus, hanc delirus senex, hanc Sophista verbosus, hanc universi presumunt, lacerant, docent antequam discant*: This art of the scriptures the pratling old woman, the doting old man, the brabling sophister, and generally al men presume they have obtained it, when it is far otherwise: they teare it in peeces, and take upon them to teach it before they have learned it.

The meane therfore betwixt both these extremities of trieng nothing and curious trieng of all things, I holde to be best. And this it is: that when you have attained the true grounds of Christian religion, and are constantly built by a lively faith upon that notable foundation whereof the Apostle speaketh, which is *Iesus Christ*, being incorporated into his mystical body in your baptisme by the holie Ghost: and afterwardes nourished with the heavenly food exhibited unto you in the Lords supper: you then content your selves and seeke no farther; accor- 1. Cor. 3.

ding to the saieng of *Tertullian*: *Nobis curiositate opus non est post Christum Iesum: nec inquisitione post Evangelium*: We neede not to be curious after wee have apprehended Christ Iesus: nor inquisitive after we have received the Gospell. And againe; *Cum credimus nihil desideramus ultra quærere*: When once we beleeve, we do not desire to seeke any farther.

Reade the Scriptures, but with sobrietie. If any man presuming upon his knowledge, seeke farther then is meete for him: besides that, he knoweth nothing as he ought to know, he shall cast himselfe into a labirinth and never finde that he seeketh for.

God hath bound himselfe by his promise unto his church of purpose, that men by his good direction might in this point be relieved. To whose godlie determination in matters of question, his dutifull children ought to submit themselves without any curious or wilfull contradiction. I could bring many authorities to this effect. Those things (saith *Athanasius*) which have been prooved and decreed by so many and so woorthy Bishops, *Supervacaneum est denuò in judicium revocare*: it is in vaine to call againe into question.

When certain men in the councell of Calcedon began to dispute of some points de-

termined before in the councell of Nice, the fathers there assembled saide all with one voice: *Si quis retractat, anathema sit: si quis super ista inquirit, anathema sit: maledictus qui addidit: maledictus qui aufert: maledictus qui innovat:* If anie retract, accursed be he: if any inquire of these things, accursed be he: accursed be he that addeth; accursed be he that diminisheth; accursed be he that innovateth. *Concil. Ca ced.*

The Emperours *Valentinian* and *Martian* thought it verie unmeete, that those things which had been once judged of, and wel decided by the decrees of godly synods, should againe be debated and disputed upon: and both they and divers others made verie godlie lawes for the better conteining of busie heades within the compasse of this christian modestie. *Valentini Martian.*

And surely it is a very true doctrine, that when councels and synods being lawfullie assembled and directed with Gods spirit do resolve upon matters in question: that private men should content themselves therewithall. Neither can I see, now that popery is banished and the truth of christian religion (maugre the malice of all sorts of enimies) is godlie planted amongst us, why in these daies we should not attribute as much to the decrees of our learned fathers in their lawfull assemblies, as other men in times

paſt of as great judgement as we are of, have done.

Is it not very abſurd that we ſhould ſeeke everie way to diſcredite them in matters of leſſer importance, who have moſt notablie ſealed unto us the verie grounds and ſubſtance of religion with their blood? Or is it likely that that Church which was able to diſcerne betwixt truth and falſehood in ſo great pointes of doctrine being wrapped through continuance of time in ſo deepe an obſcuritie, ſhould be unable to judge of ceremonies, forms of praier, decencie, order, edification, and ſuch like circumſtaunces of no greater waight? You would not, I thinke, take it in good part, that men ſhould nowe begin to ſift and quarrell at the articles of religion, ſet out and approoved in the yeere 1562. and yet I ſee no reaſon why they may not as well do it, as to carpe and controll at ſuch orders, as were then likewiſe eſtabliſhed for order and government.

Quantarum rixarum ſemen futura eſt earum rerum confuſio, ſi prout cuique libitum ſit mutare liceat, quæ ad communem ſtatum pertinent: Of how great quarels (ſaith M. *Calvin*) woulde ſuch confuſion become the ſeed, if it may be lawfull according to everie mans fanſie, to change and alter thoſe things which do appertaine to the common ſtate. He meaneth

I. lib. 4. inſtit. cap. 10. ſect. 31.

being determined of before with such grave and due consideration as already is mentioned. For as it followeth; *Numquam futurum est ut omnibus idem placeat, si res velut in medio posita singulorum arbitrio relictæ fuerint*: It will never come to passe, that one and the self-same thing should please all men, if matters may be left indifferent to be determined of, by everie private mans discretion.

And writing upon this place I have in hand, where the Apostle saith generally; *Proove the spirits whether they be of God*, he restraineth the words to a due consideration of certaine circumstances. For as there he addeth; *Aurum igne aut lidio lapide probatur, sed ab iis qui artem tenent: nam imperitis nec lapis lidius nec ignis usui esse poterit*: Gold is tried by fire, and by the touchstone, but yet of those who have skill so to trie it: for unto those that have no experience therein, neither the stone nor the fire serveth to any purpose. Calv. in 1. Ioh. 4.

And therefore saith he; *Duplex est examen doctrinæ, privatum & publicum*: The trial of doctrine is twofold, private and publike. The private triall to be had by private men, and privately, he alloweth in such sort, as I have before observed against the Papists: but the publike triall already made or to be made with such consideration as hath been decla-

ſi penes ſingulos jus & arbitrium erit judicandi, nihil unquam certi conſtitui poterit: quin potius vacillabit tota religio. For (as there it followeth) if authoritie and libertie of judging ſhall be left to private men, there will never be anie certaintie ſet downe, but rather all religion will wholie become doubtfull.

This which I have ſaid heerof, to thoſe who are of anie moderation or good diſcretion, I account it ſufficient: but yet that I may the better heerin ſatisfie everie mans humor, you ſhal heare the judgement of our Engliſh reformers touching this point. It is thus in effect; *That when ſuch great cauſes of the churches as could not be ended in their Conſiſtories or conferences, ſhall be heard and determined by a ſynode provinciall, nationall or more generall, thereunto the church ſhall ſtande, as it was at Ieruſalem: except it be in a great matter of faith, or a great matter expreſlie againſt the Scriptures, as that was in the Nicene councell, of the mariage of miniſters, where the whole councell would have concluded againſt it, &c. had not one man* Phaphnutius *withſtoode them, &c.* In which caſe ſaie they, *Trie the ſpirits whether they be of God or no. For otherwiſe the particular churches muſt ſtande to the determinations as afore.* Hitherto the Admonition.

2. Admonit.

Sub. bſcription

And for the better obſervation of this ſobrietie in reſting our ſelves upon the de-

crees of our synods and councels; as also for the avoiding of such confusion as *Calvine* hath before mentioned; you shal understand that there is not a reformed church in christendom which doth not in this case require subscription (at the least) of their ministers. *Calvine* refusing to administer the Communion in Geneva, and to use therein unleavened bread or wafercakes, was compelled to depart the citie, and was not received thither againe, until he had allowed of the same kinde of bread; *De quo postea restitutus nunquam contendendum putavit. minime tamen dissimulans, quid alioqui magis esset probaturus*: Whereof afterwarde being restored, hee thought never meete to contende, not dissembling in the meane while what otherwise he rather approoved. vit. Beza in Calvin.

In Germanie likewise subscription is required verie streightlie unto the confession of *Augusta*, of al that take degrees in any of their universities, of all that are made ministers, & of all that are admitted to any ecclesiasticall livings: neither is any suffered there to preach, who shall refuse the said subscription. True it is that one *Osiander* a notable heretike (as *Melancton* noteth and I doubt not of his followers) did heerat take many exceptions, greatly inveighing against that Melanct. Vy.

order. He cried out, O wickednes, O

rannie, O cruelty, christian liberty is heerby restrained; a yoke & bondage laid upō mens consciences: godlie mens mouths heereby shall be stopped. It is not tollerable; it is unlawful. Even as many crie out in these daies, and that which is least to be borne withall, by such as account themselves very great lawyers.

He likewise (as evidently it may be collected) did bitterlie inveigh against such as did subscribe: *Et gloriatur se libertatem retinuisse nec admisisse hæc vincula:* And he gloried (saith *Melanæthon*) that he had retained his libertie and not admitted these bonds. *Atque hi clamores in tanta licentia & anarchia hujus temporis, plausibiles sunt apud multos, qui infinitam licentiam sibi sumunt fingendi opiniones, & Phirronico more labefactandi omnia recte tradita:* And these out cries (as it followeth in the same place) in so great licentiousnes and confusion of this time are plausible with many, who take to themselves an infinite libertie of coyning newe opinions, and in a Pirronious sort of the overthrowing of all things which have been rightly determined.

Howbeit notwithstanding this mislike of what schismatikes soever, that Church to this daie requireth this subscription. And *Melanæthon* himselfe by sundrie good argu-

ments approoveth the same in his oration

De calumniis Osiandri.

I might heer adde how in times past Emperours, Kings, and generallie al Christians subscribed to the Decrees of the Church either by themselves or by their substitutes: and I would to God the same order were yet observed, especially by our Iustices of peace in England. Peradventure it woulde make them more carefull than they are in the performance of their othes which they take (as it is reported) when they are admitted unto those roomes: especially concerning the punishment of such persons, as are complained of unto them, to be common depravers and contemners of the orders of the church. For heerin (I am afraid) they take as great liberty to dispense with themselves, as ever the pope did with any by his fonde and grosseſt pardons.

But touching Ecclesiasticall persons it was commaunded about 1270. yeeres ago, that certaine men, having by schisme and heresie devided themselves from the church of God, and rent in sunder by their factions the peace thereof, should not againe be received or admitted before they had subscribed to the constitutions of the church. Thus the words stande in the eight canon of the councell of Nice. *Ante omnia hanc habeant ab iis confessionem, quam per scripturam exigi oportet,* Concil. Nicen.

ut fateantur se cum omni consensu, ecclesiæ Catholicæ statuta observaturos: Let them first take of them this confession, and that under their hand-writing, that they promise with all consent, to observe the statutes of the catholike church.

Whereas therefore we have at this time many *Osiandrians* amongst us, and manie over-busie in searching and trieng to make new quarrels of matters before compounded, you see what spirits they are, and need no farther triall to discerne them. GOD grant unto them more humble and sober minds, that they may no longer continue in this rebellion against the church of God. And thus much of the second part.

Beleeve not everie spirit.

That which hitherto hath been spoke doth contein divers & very sufficient reasons why you ought not to beleeve every spirit. There are many of them false, contemptuous, ambitious, proud, and covetous. Whom if you finde (knowing your selves to be throughly grounded in matters of salvation) to draw you by slaunderous speeches, and false collections, into a mislike of other points agreed upon by the church, thereby troubling your peace, and feeding your eares with

plausible devises, I beseech you with the Apostle in this place, beleeve them not.

When the Queenes most excellent Majestie had first obtained the crowne, (which God of his great mercie grant she may long enjoy) as a most zealous *Salomon*, *Iehosaphat*, and *Iosias*, hir principal care was, how to abolish all popish superstition & idolatrie, and to place in hir peoples hart a right & true feeling of Christian religion. Wherein through the great diligence of all the godlie and learned in the realm, in disputing, examining and trieng of spirits, of prophets, & of their doctrines, with what notable successe hir highnes did proceed, they are very ignorant that know it not, and verie froward and obstinate that knowing it, will not with all thankfulnes acknowledge it.

All the Churches in Europe which were then reformed, understanding of our reformation, did on our behalfe clappe as it were their handes for joie. The apologie of the church of England which shortly after was set foorth to the justifieng of our doctrine, with the reasons of our mislike of popery, hath ever since obtained principall commendation amongst all the apologies and confessions, which hitherto have beene set foorth by any church in christendome. The Papists onely in the beginning of hir Maie-

ſties raign, did ſhew themſelves to be therewith diſcontented. Marie now of later yeers we have gotten new adverſaries.

O Ieſu Chriſt, who woulde ever have thought, that he ſhould have lived to have heard any Proteſtants reproove our religion: or would ever have dreamed of ſuch diviſion, of intollerable bitternes againſt the maintainers of it? It muſt be confeſſed for a truth, that *Barnard* ſaith upon the like occaſion; *Leones evaſimus, ſed inſidimus in dracones:* We have eſcaped the lions mouthes, but now are fallen into a den of dragons. *Inimici hominis domeſtici ejus:* Our friends are turned to be our enemies. And you know the old ſaying; *Fratrum odia acerbiſſima:* When brethren fall out, they growe to great extremities. The Papiſts did never deale with more egernes againſt us than theſe men do now.

E. piſt. 190. N. licha. 7.

1. Admonit.

They ſay that, *As the ſtate is now of the church, we can have no right religion: that the church of England hath neither the word of God rightly preached, nor the ſacraments ſincerely miniſtred: that the truth doth but in a maner as it were behind a ſcreene peepe out amongſt us: and that we have mixt together in our religion Chriſt and Antichriſt, God and the Divel.* Divers ſuch ſlanderous ſpeeches you ſhall find everie where in

T. C. M. Cilen.

beleeve them not. Or if any shal neglect this apostolicall admonition, let him then likewise take part of the like reprehension; *O amentes Galatæ, quis vos fascinavit ne obsequeremini veritati?* O you foolish Galatians, who hath bewitched you, that you should either thus deprave or revolt from the truth. Galat. 3.

Againe, as touching the Communion booke, you knowe what quarels are picked against it, although for mine owne opinion there is not the like this day extant in Christendome. Of the Communion booke.

In the beginning of king *Edwards* raigne, notwithstanding it was then carefully compiled and confirmed by a synode: yet by and by after (that I may use Master *Foxes* words) *Through the obstinate and dissembling malice of manie*, it was impugned. Thereupon it was againe reviewed, and after published with such approbation, as that it was accounted the worke of God. But yet not long after there were againe, who affirming the same to resemble the Masse booke, *Divisionis occasionem arripiebant*: Did greedily hunt (as *Alesius* saith) for occasion of division. *Vocabula & penè syllabas expendendo*: Weighing and sifting the very words, yea almost every syllable in it. Fox. Alesius.

Whereupon Archbishop *Cranmer* procuring the same booke to be translated into Fox.

Latin, and requiring M. *Bucers* iudgement of it, receiued this his approbation: That there was nothing therein contained, which was not taken out of the word of God, or at the leaſt which was againſt it, *Commodè acceptum*, being well underſtood. Some things indeed there are, ſaith he, *Quæ niſi quis candidè interpretur, videri queant non ſatis cum verbo Dei congruere*: Which except a man do charitably interpret, may ſeeme not ſufficiently to agree with the word of God. And in another place; *Quæ rapi poſſunt ab inquietis ad materiam contentionis*: Which may be ſnatched of unquiet men to breed matter of contention.

Vpon this occaſion the booke was againe carefully ſurvaied and almoſt in every point (which then was ſo cavilled at and wreſted) corrected and amended. King *Edward* died, Queene *Marie* ſucceeded. The booke is condemned, but yet God raiſed up meanes for the defence of it.

Maſter *Iohn Oulde* a very learned man writ a treatiſe againſt the Papiſts in defence of the ſaide booke, and of everie part of the reformation injoied in king *Edwardes* daies. Archbiſhop *Cranmer* likewiſe being provoked therunto, did offer a challenge to all the papiſts living, that if he might obtaine the Queenes favor to take unto him *Peter Martir*, and fower or five others whom he would

chooſe, they would togither defend the foreſaid reformation, (naming withal the Communion booke) to be in everie point agreeable to the word of God: and to be in effect the verie ſame, *Quæ fuit ante annos* 1500. which was above 1500. yeeres ago.

Another alſo in thoſe daies, as it appeereth in a Preface before Archbiſhoppe *Cranmers* booke of unwritten verities, writeth of the Cómunion book in this maner. *Then* (meaning in K. *Edwards* daies) *the common praier was rightlie uſed, and the Sacraments were plainlie adminiſtred according to Chriſts inſtitution, and the rule of his holie worde.* Furthermore, the godlie fathers (who then were fled, and for the libertie of their conſciences lived in exile) uſing in their meetings this forme and order of publike praier: Maſter *Knoxe* a man who was of nature too contentious, with ſome other that joined with him, began to quarrell, and to make manie exceptions againſt them. E.P.

Doctor *Grindall* late Archbiſhop of Canterburie, being there in baniſhment with them, certified Biſhop *Ridley* condemned to die, and then in priſon in Oxford, of Maſter *Knoxes* perverſe behaviour. Whereunto the godly father anſwered again in theſe words, (which he ſaid he thought ſhould be the laſt that ever he ſhould write.) Alas that brother Grindal. Ridley.

Knoxe could not beare with our booke of Common praier, in matters against which; although I grant a man (as he is) of wit and learning, may finde to make apparant reasons, yet I suppose he cannot be able soundly by the word of God to disproove any thing in it.

Afterward when it pleased almighty God to blesse this Realme with the happie governement of our Soveraigne Ladie the Queenes most excellent Majestie that now is (whom almightie God long preserve, with all health and prosperitie to rule & governe us) the saide booke in some points bettered togither with the truth of christian religion, established in hir brothers daies, was againe through Gods favor and hir goodnes restored unto us.

Of this booke a certain learned man writing against Master *Harding*, uttereth these words by waie of challenge. *Our service is good and Godlie, everie title grounded on holie scriptures, and with what face do you call it darknes? Sure with the same that the prophesies of the holie Ghost were sometimes called dreames, the doctrine of the apostles heresie, and our Saviour Christ a Samaritaine.* As Elias *said to the priests of* Baal, *let us take either our bullockes (meaning the Popes portuise, and our Communion booke) and laie the peeces on our altars, and on which God*

sendeth fire, let that be the light. And a little before, O Master Harding, turne to your writings, examine your authorities, consider your councels, apply your examples, looke if any line be blameable in our service booke, and take hold of your advantage, I thinke Master Iewell will accept it as an article.

Heerby you see, deerly beloved, what account was made of this booke in times past, & that by men neither for life nor learning, to be any way contemned. But now the case is altered: and many are growen to such a hatred of it, as they scarcely have patience to heare the booke once named. *Cranmer, Ridley, Bucer, Peter Martir* with many other, as famous men as ever this lande brought foorth: notwithstanding they imployed their whole times verie diligently and painfullie in the studies of Divinitie, and other good learnings therunto appertaining, were compassed about, belike with such thicke clouds and mistes of papable darknes, that they could in a maner see nothing.

Marie nowe, two or three yeeres studie is as good as twentie. It is woonderfull to see, how some men get perfection. One of fower or five and twentie yeeres old, if you anger him, will sweare he knoweth more then all the ancient fathers. And yet in verie deede, they are so earnest and fierce, that either we

must

muſt beleeve them, or elſe account their boldnes to be, as it is, moſt untollerable.

For they are not afraid, even as hath been ſaide, with the ſame faces, that the prophefies of the holie Ghoſt were ſometimes called dreames, the doctrine of the Apoſtles hereſie, and our Savior Chriſt a Samaritane, to publiſh in their writings, that the foreſaid booke ſo notably approoved, hath in it at the leaſt above 500. errors. That *It is full of corruption, confuſion, and prophanation: that the orders therein preſcribed are carnall, beggerly, dung, droſſe, lowſie, and antichriſtian.* They ſaie, *We eate not the Lords ſupper, but play a pageant of our own, to make the poore ſeelie ſoules beleeve they have an Engliſh maſſe: and ſo put no difference betwixt truth and falſehood, betwixt Chriſt and antichriſt, betwixt God and the divell.*

/ Admonit. Miles.

If this were true beloved, then had we cauſe to looke about us: But (God be thanked) there is no ſuch matter: it is but contempt, ambition, and ſelfe-love that deceiveth them: their toongs and pens are their owne, they will write and ſpeake what they liſt: and yet who ſhall controll them? Heretikes in former times looking upon the Scriptures with their eies have condemned them of follie. There was never any thing ſo exactly written in the worlde, which is not ſubject & to malice & ſlander. We deſire theſe

men

men in as milde & gentle sort as we are able, that they would not deale in this maner.

The very heathen might teach them better modestie. He that by wresting of lawes established (saith one of that crew) doth seeke to pervert their meaning, *Dum sophos esse cupit, fit planè sycophanta*: Whilest he woulde seeme wise, he prooveth in deed a sycophant.

I have read, that if any thing, fact, writing, lawe or whatsoever may in reasonable construction admit two interpretations, the best and the mildest is ever to be received. And the civill lawyers have these rules; *Semper in dubiis benigniora sunt præferenda*: Alwaies in doubtfull matters the more benigne are to be preferred. *Non oportet jus calumniari, aut verba ejus captare*: It is not meete to cavill at lawes, or to snatch at their words. Another saith; *Non sunt rejicienda leges quæ interpretatione aliqua possunt convenire*: Lawes must not be rejected, which by any reasonable interpretation may be reconciled.

By these and many other the like perswasions we labor to withdraw them from their wringing and wresting (with such bitternes) those things in the Cómunion booke: which either they mislike without cause verie unjustly, or else do pervert upon some false collection verie extreemely. But nothing will serve them: for now some of them through

a ſwelling pride of their own conceits (which as it is commonly noted, hath caſt them into a kind of frenſie) are not afraid to lay this ſlander upon the church, and upon hir moſt excellent Majeſtie, that ſince hir Highnes raigne, there hath not been in England anie booke of publike praiers, and order for the adminiſtration of Sacraments, or any open forme for the outward profeſſion of our religion, allowed at all hitherto by the lawes of the Realme.

Another ſort likewiſe there are, that will not give their heads for the waſhing, who of their goodnes are content to allowe us a booke and forme of publike praier confirmed by law, but yet in another ſort, even for good natures ſake, and bicauſe they would be thankefull to the time, they wholy condemne it. For ſay they, though there were never an evill worde or ſentence in all the forme of our praiers, yet to appoint that form to be uſed, though the words be good, the uſe is naught. As if a man ſhould ſaie) if I attraine their meaning) although the words in the Lords praier be good, yet to appoint ſuch a forme of praier, the uſe it naught.

2 Admonit.

Good Lord, if the fathers before mentioned, deerely belooved, were now alive to ſee their dealings heerein, how every boy, in a maner, doth take upon him (as though he

onely were learned, zealous & wise) to controll, condemne, and to rage thus at his pleasure: surely I suppose they would wish at the least, as *Gregorie Nazianzen* somtime did, seeing in his daies, the like pride and sawcy malepartnes of many.

When I consider (saith he) *effrenem linguarum pruritum: the unbrideled itch of toongs, which raigneth at this time: and how men by their owne voices, as it were, Vnius diei spatio, do make themselves divines, and challenge the commendation of learning and wisedome: Quibus una voluntas ad hoc sufficit ut docti sint, whom their will alone is able to make learned: I cannot choose but wishe with all my hart, with the prophet Ieremie; That I might go and dwell in the wildernes, that so I might leave the societie of men, and give my selfe onelie to contemplation.* Orat. 3.

And for you my brethren, I am plainly out of doubt, that if they said not of them, *Vtinam abscindatur qui vos perturbant:* I woulde to God, they were cut off who thus do trouble you: they woulde advise you from the bottome of their harts, to be ruled by the Apostle in this place; *Nolite credere omni spiritui:* Beleeve not these spirits. Gal. 5.

But verie well: seeing they are so greatlie offended with this booke, what is it they desire themselves? Forsooth a booke they The ne Comm on book

of their owne making. I beſeech you marke and obſerve their courſe taken to this purpoſe. About fower yeeres ſince, ſome two or three private men in a corner framed a booke of the forme of common praier, administration of the Sacraments, &c. And without any authoritie publiſhed the ſame, as meete to be imbraced and uſed in all the pariſh churches of England.

This booke they tolde us was a verie perfect book, agreeable to Gods word, and the uſe of the reformed Churches: and in the end therof, a *proviſo* is made in theſe words: Provided that nothing be done contrary to any order ſet downe in this booke. The poſie which they have choſen to ſet in the forefronte of their booke, thereby inſinuating the excellencie of it, is this. No man can laie any other foundation then that which is laid, even Chriſt Ieſus.

In this booke they ſeeme to ſet downe a breefe ſum of chriſtianitie, and the verie abſolute forme of eccleſiaſticall government: which they ſaie, Chriſt hath preſcribed onely to be received with the godly in the church. And heer you ſhall ſee (my brethren) a verie ſtrange and woonderfull ſtratageme. For woulde you thinke that in a booke of this nature deſcribing ſo perfect a platforme of Church governement, the civill magiſtrate

shoulde bee quite forgotten? Was there ever untill this daie anie publike confession set foorth by any true church in the world, since the propheſies were fulfilled (as Saint *Auguſtine* ſaith) that Kings and Queenes *Auguſt.* shoulde bee the foſterers and nurſes of the church, where for any ſupremacy or government of perſons, and in cauſes eccleſiaſticall the civill magiſtrate is wholie left out? Can there be in a chriſtian common-weale ſuch an abſolute order of eccleſiaſticall government, as they brag of, ſet downe for the only forme, which is neceſſarie to be obſerved without anie mention of the civill magiſtrate? Let this ſinke into your harts as it ſhall pleaſe God: what if they had obtained their purpoſe, for the allowance of this booke? But I will proceed with the hiſtorie farther.

The next yeere another booke of Common praier, &c. with the like authoritie and commendation that the other had, was caſt abroad: or you may call it the ſame booke if you liſt, ſo you underſtand what violence & torments in ſo tender an age it hath ſuſtained. The whole forme & order of it, was in a maner changed (they are ſo conſtant) and in other places and points of matter, there are not ſo few as 600. alterations. The wiſe man 27.
ſpeaking of ſuch reſolution, ſaith, that *Stul-* Eccles.

tus sit Luna mutatur.

In the laſt page of this booke for maners ſake (as it ſeemeth) they have remembred the civill magiſtrate: but that in ſo cold and ſparing a ſort, as in my opinion, there is not a prieſt in Wisbich who will refuſe (the circumſtances thereof being conſidered) to ſubſcribe unto it.

But to goe forward: Within another yeere a third booke is begotten and brought foorth, differing in ſome points from both the other: and they have beene very earneſt that this ſhould be allowed of by publike authority. Howbeit if you thinke their meaning to be, as they ſeem to pretend, you are wholy deceived.

For a ſimple man would conceive thereby that their purpoſe is, we ſhould have a preſcribed and ſet forme of publike praier to be uſed from time to time in our ſeverall congregations: ſo as poore men by often hearing of them might the better know and underſtand them, and peradventure have them by hart, or at the leaſt be ſo cunning in them, as that when the miniſter ſhall begin with any praier, underſtanding before the drift thereof, their harts might fullie concurre with him in every particular ſentence, and with a better reſolution in the end ſay, Amen.

But in deede they have no such intent: for you must imagine, though (as the serpent before mentioned) they have many implications and turnings, yet they have alwaies means and waies to shift for themselves. If they should in deed prescribe unto us a set form of praier, it might be said that though the words were good, yet the use were naught: and therefore you shall find it a generall rule in their Rubrickes, that the minister shall either pray as there it is set downe, or else as the spirite of God shall moove his hart, to that effect, framing himselfe according to the time and occasion.

So as you see your selves in this point left to the ministers discretion. If he conceiving a praier upon the sudden, shal after say it was to the same purpose that is prescribed in the booke, you may not controll him.

And how by such kinde of praiers you are like to be edified, and in what danger you are thereby left, he is of simple judgement that cannot discerne it. A great man and Ringleader in this faction (at the least heertofore so accounted) though otherwise of a giddy disposition and verie uncertaine: yet heerof upon his good experience he writeth upon occasion, after this sort.

Now what worship or praiers do you use? I am

ſcarce able to utter three words orderly, will yet take upon them to bable out a tedious, long and ſtuttering praier, wherein every tenth worde ſhall be the repeating of, O heavenly father, O mercifull father, O deere father, O good Lord, O mercifull God, &c. and all things ſo fooliſhly packed together, that their praieng ſeemeth rather to be the pratling of an infant that would tell ſome great tale but can not hit of it. Thus far the reformer: and yet he ſaith not all.

For ſometimes they will ſo wander either by error or malice, in framing their praiers anſwerable to their affections (which are oftentimes malitiouſly bent againſt any thing or matter wherewith they are diſpleaſed;) that no true chriſtian, if he had time to conſider of their meaning, ought in charitie when they have done, to ſay, Amen.

Theſe inconveniences have been long ſince foreſeen, and for the avoiding of them, the church hath ever tied hir miniſters in their ordinarie and publike ſervice, unto a preſcript and certaine forme of praier.

About 1200. yeeres ago it was decreed in the councell of *Milevitanum: placuit, ut preces, &c. Quæ probata fuerint in Concilio, ab omnibus celebrentur, nec aliæ omnino dicantur in eccleſia niſi quæ à Prudentioribus tractatæ in Synodo fuerint:* It pleaſed the councell, that thoſe praiers ſhould be generally uſed of all men

Concil. Milevit.

which are approoved in a councell: and that no other should at all be said in the church, but such as have beene sufficiently considered of by wise men, or allowed of in a synod. And the reason which the councell addeth, is most effectual: *Ne forte aliquid contra fidem, vel per ignorantiam, vel per minus studium sit compositum:* least peradventure some thing be uttered or framed, either through ignorance or want of due consideration, which may be against the rules of faith.

And therfore deerly belooved, seeing these spirits would draw you from the church, and from those praiers which you knowe to be godlie, and carie you, yea teach you, they knowe not whether nor what themselves, I beseech you beleeve them not.

Thirdlie they crie out, that the governement of the church now established in England, is both antichristian and divelish: and that (as I can collect out of their writings) in two respects: First, bicause where we had before a spirituall Pope, nowe the civill magistrate is made a temporall Pope: which they shew to be far more discommodious to the church, then if they had kept their spirituall Pope still: secondly, bicause bishops in their severall dioceses have a superioritie and authoritie over the rest of the clergie.

1. *Admoni*

Dialog of white divel

Martin upon this Ground took upon him

him verie boldely to reason against the Bishops in this sort. No pettie Popes ought to be maintained or tollerated in any christian common weale: but our Archbishops and Lord-Bishops, &c. therefore, &c. Thus *Martin* hath reasoned against one part of this antichristian governement. But why staied he there? Indeede it was time for him to staie. He saith he is a courtier: howbeit I am perswaded there is none there of so undutifull a hart to his soveraigne: For though he cunningly would seeme to shew his malice onely against bishops: yet hath he left to be implied the verie same reasons against the civill magistrate.

So that upon his principles a man may frame this rebellious argument; No pettie Pope is to be tollerated in a Christian common-wealth: But hir Majestie is a pettie Pope: Therefore hir Majestie is not to be tollerated in a Christian common-wealth. And his *Minor* may thus be prooved; Whosoever doe take upon them, or usurpe the same authoritie in causes ecclesiastical within their dominions, which the Pope had, they are pettie Popes: But hir Majestie doth so: Therefore hir Majestie is a pettie Pope: and so consequently not to be tollerated in a Christian common-wealth. Now surely if

proove a verie good subiect. But for me he must be as he list, seeing neither in respect of God nor his prince he wil be as he should be.

Touching the Bb. as you have heard before out of *Ierom*, and as Master *Calvin* upon his report seemeth to confesse: Bishops have had this authoritie, which *Martin* condemneth ever since the evangelist S. *Marks* time. Besides, in the most flourishing time of the church, that ever happened since the apostles daies, either in respect of learning, or of zeale, *Martins* and al his companions opinion hath heerin been condemned for an heresie. Lastly, there is no man living, as I suppose, able to shewe, where there was anie church plãted ever since the apostles times, but there the Bb. had authoritie over the rest of the ministerie. The place of *Ambrose* will no way serve their turne. But I wil leave this matter, and come to the second part of this their divelish and antichristian governement.

Inst. lib. 4. cap. 4. 2.

When it pleased almightie God to deliver this Realme of Englande from the bondage and thraldome of the B. of Rome, it was thought agreeable to the word of God, by the chiefest and best learned men of the religion in all Christendome, that not onely the title of supreme governor over all persons, and in all causes, as well ecclesiastical

as civill, did appertaine, and ought to be annexed unto the crowne: but likewise all honors, dignities, preeminences, jurisdictions, privileges, authorities, immunities, profits, and commodities, which by usurpation at any time did appertaine to the Pope.

2. Supremacy.

In this supremacie, these principall points were contained; that the king hath ordinarie authoritie in causes ecclesiasticall: that he is the chiefest in the decision and determination of church causes: that he hath ordinarie authoritie for making all lawes, ceremonies, and constitutions of the church: that without his authoritie, no such lawes, ceremonies, or constitutions are or ought to be of force: and lastly, that al appellations, which before were made to Rome, should ever be made hereafter to his Majesties chauncerie to be ended and determined, as the maner now is, by delegates.

This preeminence and authoritie was greatly impugned by the Pope and his adherents: but notwithstanding it was so notably defended by the sundrie writings of rare and speciall men in all gifts of pietie & learning, as that hitherto (Gods name be blessed for it) the truth therein hath notablie prevailed. Amongst manie bookes which have been written to this purpose, you shall finde these very learnedly penned: one *De*

vera differentia Regiæ potestatis & ecclesiasticæ: another written by Master *Bekinsawe, De supremo & absoluto Regis imperio:* a thirde, *De vera obedientia,* written by a man at that time in this point well affected. Likewise (as you may read in Master *Foxe*) *Cutbert Tunstall* Bishop of Durelme, and *Iohn Stokeslie* Bishop of London, write a short treatise in forme of a letter to cardinall Poole then resiant in Rome, very effectually compiled to the same effect. Lastly, you cannot but remember with what learning and authoritie this matter hath been defended by Bishop *Iewell* against *Harding*, by Bishop *Horne* against *Fecknam*, by the Deane of Paules against *Dorman*, by doctor *Ackworth* (as it is supposed) against *Saunders*, and by divers others, as occasions have been offered by the Papists.

I am perswaded there was never cause more throughly handled; and the issue betwixt them was ever this, whether the king within his dominions, or the B. of Rome, might by the word of god rightly challenge the foresaid authoritie.

Marie now a third sort of men are risen up in the world: who do affirme that they al joined upon a wrong issue: and that the authoritie which both sides labored for, doth indeed appertain unto their presbyteries, and ecclesiasticall senates.

I would be loth deerely beloved, to abuse you with untruthes: and therefore I have thought good to make this matter more plaine unto you by a very manifest example, authorised in a declaration published by the king of Scots.

About some sixe or seaven yeeres ago (as I do imagine) certaine men of the new government, intending the erection of these presbyteries in Scotland, began their parts and proceeded as followeth.

They did greatly inveigh against the superioritie of Bishops, and likewise repined at the kings authoritie in causes ecclesiasticall: whereupon in his minoritie, a certaine number of ministers gathering to themselves certaine gentlemen, and divers others, did erect by their owne authoritie their ecclesiasticall senates: and usurping all the whole ecclesiasticall jurisdiction, did alter the lawes at their owne pleasures, without the knowledge and approbation, either of the king or state.

They likewise tooke upon them to discharge the estate of Bishops, and to declare the same to be unlawfull: directing their commissioners to the king, and commanding him and the counsell, under paine of excommunication never afterwards to appoint any more Bishops, bicause they had

concluded that estate to be unlawfull.

They prescribed lawes to the king and state, & appointed general fastings throughout the Realme when they thought good: especially when som factioners in the countrie were to moove any great enterprise.

Besides, divers of the ministers having preached very factious and seditious doctrine, and being in that respect called before the king to answer the complaints made against them, they utterly disclaimed the kings authoritie, as an incompetent judge, alleaging for themselves, that for such matters as were spoken in the pulpit, they ought to be exempt from the judgement and correction of princes, denieng his authoritie flatly in causes ecclesiasticall.

The king giving cõmandement upon the saterday, to certain noble men for the feasting of the embassador of France in Edenborough the next monday after: a number of the presbyterie understanding thereof: assembled themselves togither on sunday in the morning, & presumptuouslie caused the ministers to proclaime a faste to be held the same monday, and could by no means be intreated to alter their determination therin. So as whilest the lords & the chiefe of the citie, according to the kings commandement, were about the intertainment of the embas-

ſador, the miniſters one after another all the daie long in their ſeverall ſermons were bitterlie inveighing againſt them: and had it not been for the kings great importunitie, they had been all excommunicated.

But yet another pranke which they plaied paſſed all theſe. The king with the advice of his Eſtates in Parleament, having reſolved upon a certaine fact committed by ſome of his ſubjects, that it was treaſon: theſe men in their aſſemblie (eſteeming their judgement to bee the ſoveraigne judgement of the Realme) did not onely approove the ſame fact as lawful, contrary to the ſaid act of Parleament, but ordained al them to be excommunicated, who woulde not ſubſcribe to their determinatiou therein.

When the king ſaw what courſe theſe men held, and how notwithſtanding the equalitie they pretended, they ſought altogither their owne advancement: how they erected that in themſelves, which they had dejected in the Biſhops: how they tooke more upon them then ever the Biſhops had done: how they did imitate prepoſterouſlie the papall juriſdictiō: how under the pretence of their presbyteries, they trod upon his ſcepter, and labored to eſtabliſh an eccleſiaſticall tyranny of an infinite juriſdiction, ſuch as neither the law of God or man could tollerate:

and perceiving withall, that the new erected governement was the mother of all faction, confusion, sedition, and rebellion: that it was an introduction to Anabaptisme and popularitie: that it tended to the overthrow of his state and Realme, and to the decaie of his crown: and that he must either discharge himselfe of the crowne, or the ministerie of that forme of government, by the consent & act of Parliament, 1584. he overthrew their presbyteries, and restored the Bishops again to their places. All this you may finde more at large set down by the king himselfe in his said declaration.

It may heer be said (for they dare say what they list) that nowe the king is of another minde: and that this declaration was made when he had conceived some displeasure against them.

For the king, he is not altred. *Ictus piscator sapit.* His crowne and their soveraigntie will not agree togither. And what cause he had to proceed against them as he did, although it be great boldnes in such a case, not to rest satisfied in the worde of such a king: yet for your better understanding, what to thinke of this kinde of governement (for never a barrell will proove the better herring) you shall heare the opinion of one of our owne counttrie-men, who was in Scotland about

the

the same time, and observed verie diligentlie the woonderfull pride and insolencie thereof.

I judge saith he (writing of this Parleament now assembled) *that if the Parleament should establish such names, and those the officers according to those names which seeke their owne discipline, that then in steede of one Pope we shoulde have a* 1000. *and of some lord Bishops in name a* 1000. *Lordlie tyrants in deed, which nowe do disdaine the names. This I have found by experience to be true: I can testifie by triall of Scotland, which have travelled it over in their best reformed places: as in Doude, Saint Andrewes, Edenborough, & sundrie other townes: and have knowen the king in great danger, and feare of his life by their lordlie discipline, &c.* And againe: *I have seen all maner of wickednes to abounde much more in their best places in Scotland, then in our woorser places heere in England.*

Furthermore it may please you brethren to heare the same mans judgement of such, as do labor so busily in this matter: in a treatise of his against one *Barowe.*

Whereas you charge us (saith he) *in denieng Christ in his offices, and consequently not to be come in the flesh: it shall appeere by your presbyterie or eldermen, that indeede you are and will be the aldermen even to pull the most ancient of all, Christ Iesus himselfe by the beard: yea and seeke not onely*

to shake him by the lockes of his haire out of his offices, but also all his ancients under him, I meane the lawfull magistrates and ministers, which have lawfull authoritie from him.

Wherefore not we but you rather seeke the glistering blase of great name: and if once you might get up the names of Elders and Presbyters, what mischiefe, crueltie, and pride would not streame from that name, even as fire from a blasing star to set on fire the whole worlde? For every busie foole, the more busie he were in discrediting others, and seeking maistership among the people, the better elder he should be judged. Yea and this new name of an elder given him, were even as a sacrament of grace, and woulde seale up all his knaverie: that whatsoever filthines dropped from him, yet the skirte of his ancients gowne should cover it.

This mans opinion heerin I know will be greatly contemned, bicause I thinke he hath bin of another judgement. But yet they may give him leave to speake, as his experience (which is no fooliſh maſter) hath taught him. For commonly it comes to paſſe, when raſh men run hedlong into any new deviſes, that *Poſteriores cogitationes ſolent eſſe ſapientiores*; their afterwits are beſt. How beit let him finde what favour at their hands he ſhall. I muſt indeed confeſſe, that if this matter had onely depended upon his report, or opinion, I would not at this time have made men-

Cicero.

tion of him. But it is far otherwise. For indeede if their proceedings be better considered, that which he hath saide, either of his judgement touching their presbyteries, or of his experience in Scotlande concerning their practises, and that even against the king it is in a maner nothing.

I beseech you brethren, especially you that have beene brought up in learning, and are able to looke into this cause, do but consider how the cheefe magistrates have beene used and dealt withall, whereseoever this absolute government which they speak of, hath been erected. Reade the writings of the chiefest pillers of these platformes, as the booke *De jure magistratuum in subditos*: the booke intituled *Vindicie contra tyrannos*: another *De jure regni apud Scotos*: The dialogs of *Eusebius Philadelphus*, with sundry other of that sort: and you shal find in them these most strange and rebellious propositions stiflie maintained, dilated and amplified.

Steph. Iuni. 36. 28. *The people of themselves may set up Gods service and abrogate superstition: It is lawfull for the people by force of armes to resist the Prince, if he hinder the building of the Church:* That is (as it appeereth by the whole drift almost of 12. that booke) their presbyteries: *The people* 13. *that do not resist the Prince affecting the seat of God* (that is claiming supremacie in causes

eccleſiaſticall) *do as it were offer ſacrifice to idols.* *If Princes do hinder them that ſeeke for this diſcipline, they are tyrants both to the church and miniſters* (ſaith one of them:) *And being tyrants they may be depoſed by their ſubjects,* as they do generally all of them hold. Dialog of white Diuels.

I dare avowe it unto you brethren, and I thinke no man will make exception againſt it: that if all were laide before you that the Popes have done againſt Princes: it is not more then theſe men defend may be put in execution when they thinke good by themſelves and the people.

I might make this thing verie plaine unto you by divers particular examples, which they greatly allow and propound to themſelves for their imitation: were it not that the very naming of them would grow offenſive unto you all. Onely in generalitie it may pleaſe you to underſtand what is written to this purpoſe in a booke printed at *Geneva*, & compiled by three or foure whoſe names I know not. *Although* (ſay they) *The Popes for ſundry enormities have depoſed princes by their unlawfull authority, yet the reaſon that mooved them ſo to do was honeſt and juſt, and meete to be received and executed by the bodie or ſtate of every common wealth.*

If any do heer object, that I ſtand too long upon this matter, conſidering that

these things do touch mens dealings and writings in other countries, and cannot in any sort be applied to our reformers in England: my answer is, that I wish from the bottome of my hart it were so, but I greatly feare, by that which already is done, that except there be in time verie good order taken, it will fall out far otherwise.

For it seemeth to me, that whatsoever hath bin done heerin abroad, is labored for to be put in execution heer with us at hom. Our Bishops you see how unchristianly they are handled, even with more contumely and disdainfull reproch, then ever it is to be read that the heathen used against their priests, of what condition and behavior soever.

Hir majestie (for whose happie estate and long life he that will not praie unto almightie God, deserveth neither state nor life in this common wealth) in that she taketh upon hir to rule as she doth in matters concerning the church, according to the lawfull authoritie which is united unto hir crowne, is by these men cunningly resembled unto all the wicked kings and others, of whom we read in the scriptures, that they took upon them unlawfully to intrude themselves into the priests office: as unto *Saule* for his offering of sacrifice, unto *Osias* for his burning of incense upon the altar of incense: un-

Milton ...s, &c.

1 Sam. ...n. 13. ...ro. 26. 2 Ch.

to *Gedeon* for his making of an ephode: and unto *Nadab* and *Abihu* for their offering with strange fire. Iudg. 8. Levit. 10.

And they affirme, that no civill magistrate hath preeminence by ordinary authority, either to determine of church causes, or to make ecclesiasticall orders and ceremonies. That no civill magistrate hath such authoritie, as that without his consent it should not be lawfull for ecclesiasticall persons to make and publish church orders. That, *They which are no Elders of the church, have nothing to do with the government of the church.* And whereas Master *Harding* saith, that the office of a king in it selfe is one everie where, not onely among the Christian princes, but also among the heathen: and thereupon concludeth, that a Christian prince hath no more to do in deciding of Church matters, or in making ceremonies and orders for the Church, than hath a heathen: Master *Cartwright* alloweth of his judgement, and doth expresselie affirme, that he is of the same opinion, professing his mislike of those who teach another right of a Christian, and of a prophane magistrate.

So as indeede they attribute in effect no more to hir Majestie, and all other civill magistrates in these causes, than the Papists do, which is *Potestatem facti non iuris*. I knowe

how ſome of them ſhuffle to avoid this accuſation, pretending that they give the prince more than *Poteſtatem facti*: For our men do thinke they may ſay what they liſt, and ſalve it againe at their owne pleaſure: marie *Gellius Sueeanus* he dealeth more plainly, and commending this diſtinction, ſaith in expreſſe words, that *Controverſia juris* doth pertaine to the miniſterie: *Licet facti executio in politicis ſit penes civilem magiſtratum:* although the execution of the fact in civill cauſes do appertaine to the civill magiſtrate.

Sueeanus de eccleſ.

Now ſeing, deerly beloved, how far theſe men are gone already upon their own heads, who knoweth whether in ſhort time they will not diſclaime hir Majeſties authoritie, if they ſhall be called to anſwer to their miſdemeanors, eſpecially if they concerne matters of the pulpit: or whether they purpoſe to diſcharge the eſtate of Bb. and to erect of themſelves their new found plat for government? What they will do, I know not; but what they have written, you ſhall heare.

If this reformation (ſaid on of them, when he was of that humor) *be not haſtened forward by the magiſtrate, the ſubjects ought not any longer to tarie for him, but do it themſelves.* The author of the ſecond Admonition (againſt whom, as I thinke, there will no exception be taken) affirmeth, that he and his fellowes

Are forced in conscience to speake for this newe order, and (as he saith) *to use it.* And in another place, that *There is many a thousand that desire the same that he doth, and that great troubles will come of it, if it be not provided for.* I thinke he meaneth, if they obtain not their desire. Another is likewise very peremptorie and resolute, that the *Presbyterie must prevaile: and if it come to passe* (saith he to the Bb.) *by that means which will make your harts to ake, blame your selves.* *Martin* in his first booke threateneth *Fifts:* and in his seconde, he wisheth that our Parleament, which is now assembled, would put downe Lord Bishops, and bring in the reformation which they looke for, whether hir Majestie will or no. Let the place be considered, whether I have attained to his meaning. Surely whilest he talketh much of treason, I feare he wil be found a traitor himself.

Demon. disciplin. Præfat.

For how can he conceive that such a thing should be brought to passe (if hir majesty do hir best to withstande it) without a rebellion at the least, that I may go no farther. Hath not hir highnes in making of lawes a negative voice? Is not *Lex principis opus?* hath not every law *Vim cogentem* of the king.?

That in time, these things will grow to some extremi-

I assure you (my brethren) these are desperate points to be stoode in. And I do verilie feare, that except good order be taken, and

extremities. For seeing these spirits of ours do follow so exactly, and with such hot pursuite, the outlandish precepts, touching the forme of their new governement, is it not to be provided for, least they fall to the outlandish meanes likewise (mentioned before in their traiterous propositions) for the erecting and establishing thereof?

I was enformed by a magistrate of right good worship, that a preacher of this faction, in the presence of certaine Iustices of the peace, and in a verie great congregation did without controlment, convention, or binding over either to sessions or assises, set on broch the doctrine of the former propositions for violent reformation.

He greatly complained of the manifolde imperfections, wherewithall (as he said) the church of England was greevously oppressed: and laboured verie earnestly to perswade his auditorie, that in France it was lawfull for the people or inferiour magistrates, to compel their prince to a reformation of any such deformities: or else whether he would or no to do it themselves. As though he should have said: if by the word of God it be lawfull in France, it is likewise lawfull in England; the dutie of subjects to their kings in that respect being one in

If theſe things deerely beloved, which I have reported unto you (in ſort as I have inſiſted upon thē) be not true, let me be called to mine anſwer: but if they be true, then I truſt you will confeſſe the neceſſitie of this exhortation (ſo far as concerneth your duties) which heer the Apoſtle maketh: *Chariſſimi nolite omni ſpiritui credere.* Take heed of ſuch ſpirits leaſt they ſeduce you, and beleeve them not.

Saint *Paule* in his epiſtle to *Titus* doth ſtraightlie in him commande us, that after one or two admonitions, we ſhould avoide the companie of an heretike. Vpon which place ſome learned men do obſerve, that the Apoſtles doctrine there appertaineth but unto private men. For ſaie they, if he had written the ſame to civill magiſtrates, he would have bidden them after one or two admonitions, to have puniſhed with due ſeveritie all ſuch kinde of perſons. And even ſo ſaie I touching this place. The apoſtle exhorteth you that be private men, that you beleeve not everie ſpirit, but concerning you that be magiſtrates, I am aſſured the apoſtolicall doctrine doth commande you, that by your authoritie you carefullie indevor to ſuppreſſe ſuch ſpirits. *Martin* affirmeth that the Biſhops are in fault, that there are ſo manie ſchiſmes this daie amongſt us,

Cap. 3. An exhortation to Magiſtrates. *Beza.*

and I confesse, I am my selfe in some part of his opinion. But yet no farther, then the same reprehension is to be extended generally unto all other magistrats.

Basil. Saint *Basill* in his time finding the like jars, and disorder that we have now amongst us: how (as it is in the booke of Iudges) everie man did even what he list himselfe, he saith, he perceived this was the cause: for that (as it is there noted) in those daies there was no king in Israel, that is, God was not regarded, or as it may truly be saide, the magistrats did not their duties. For there is no great difference betwixt having none at al, and having of such as do neglect the charge which is committed unto them.

Nay surely mine opinion is, that if there were not some, (whether Bishops or men of as great or greater authoritie) that doe in some sort favor these spirits, they would never have growen either in number so manie, or in their dealings to have been so violent.

Epist. 171. That which Master *Calvine* writeth, may verie fitlie be applied to this purpose: *Nemini verbum facere in mentem veniret, nisi quisquilia hominum viderent se proceribus officium praestare, ac paratam sibi esse maledicentiæ mercedem: subitóque evanescerent mendacia, nisi ab eisdem illis in quorum gratiam conficta sunt, foverentur:* None woulde ever have ope-

ned their mouthes in this ſort, except the baſe and raſcall ſort of men had ſeene that thereby they ſhoulde gratifie ſome men in authority, and were to be rewarded: for their evill ſpeaking and lies would ſoone have died, if they were not nouriſhed by thoſe, for whoſe pleaſure they were publiſhed.

Be it that hitherto you have been mooved to ſpare them with their great ſhew of zeale. For as *Cicero* ſaith: *Vt quiſque eſt vir optimus, ita difficillimè eſſe alios improbos ſuſpicatur*: The beſt men, do leaſt of all ſuſpect others to be evill. Yet now that you ſee into how deſperate and dangerous a courſe they are fallen, your farther bearing with them will not be well excuſed. They are almoſt come (as *Tert.* noteth) of ſuch like men, *A ſtilo ad machæram*, from wordes to blowes. Hir majeſtie is depraved, hir authoritie is impugned, & great dangers are threatned. Civill government is called into queſtion: princes prerogatives are curiouſlie ſcanned: the intereſt of the people in kingdoms is greatly advanced: & all government generally is pinched at, and contemned. The church is condemned, the ancient fathers are deſpiſed, your preachers are defaced, and yet theſe men are tollerated.

Ad Q. trem.

Tertul.

Let it be held for good pollicie, *Vt anſeribus cibaria locentur, & canes alantur in Capitolio,*

Cicero

for feare of theeves in the night: But yet (as *Cicero* ſaith) if they will gaggle and make a noiſe in the daie time without any cauſe, *Opinor iis crura ſuffringantur:* I thinke it very fit they be rapt on the ſhinnes. And even ſo it is with theſe our prophets & their adherents, as it followeth in the ſame place: *Alii eorum anſeres ſunt qui tantummodo clamant, nocere non poſſunt: alii canes qui latrare & mordere poſſunt: cibaria his præberi videmus:* Some of them are geeſe which onely gaggle, and cannot hurt: others are dogs, which both can barke and bite: and yet we ſee them maintained. *Sed vos maximè debetis in eos impetum facere:* But you that are magiſtrates ought rather to reſtraine them.

Zanchius. *Zanchius* in his epiſtle before his anſwere to *Holderus* the Arrian, being greatly mooved with the like ſchiſmatikes in Germanie, doth crie out in the bitternes of his hart, *O tempora, O mores:* good Lord what times are theſe wherein we live, and howe are men in their maners growen to be monſtrous? I beſeech almightie God (ſaith he) (uſing the verie words which *Alexander* Biſhop of Conſtantinople upon the like occaſion had once uſed) that either it would pleaſe his majeſtie to repreſſe *Horum incendiariorum nefarios conatus:* The wicked attempts of theſe firebrãds, or elſe to take me out of this life, that

I may never behold the miseries and calamities which of necessitie thereby must fall upon the church. He exhorteth the magistrats that they would more diligently looke unto their duties then before time they had done. *Cur enim unicuique quicquid lubet scribere, & in quemvis pro sua libidine debacchari, eaque ratione ecclesias perdere permittitur?* For why is everie one suffered (saith he) to write what he liste, and to raile upon everie man at his pleasure, and so by that meanes to destroie the church?

Naie surely if you looke not to this geare in time, this judgement doth but begin at the house of God, and it will proceede farther to the overthrowe of all government. God of his infinit mercy open your eies that you may see these dangers, and grant you both grace and courage, that you may in due time prevent them.

And nowe unto you all deerely belooved, who having no authoritie to represse these spirits, must carefully looke about you, that you be not deceived: I beseech you with the apostle, Do not beleeve them. To the ple.

The doctrine of the church of England, is pure and holie: the government thereof, both in respect of hir majestie, and of our Bishops is lawfull and godlie: the booke of common praier containeth nothing in it

contrarie to the word of God.

All theſe points have been notably approoved and maintained not onely againſt the Papiſts, but likewiſe againſt ſome other ſchiſmatikes, and you your ſelves with great joy and comfort have in time paſt imbraced them accordingly. If any of you now, my brethren, be otherwiſe affected, the fault is in your ſelves: for they remaine (as the nature of truth requireth) to be as they were before: but you through your raſhnes in following of everie ſpirit, are growen to a woonderfull newfanglenes: and are indeed become meere changelings. *Quemadmodum eadem terra ſtat rectè valentibus, qua vertigine correptis videtur moveri:* As the ſame earth (ſaith *Greg. Nazianzen*) appeereth immooveable to thoſe that are in health, which to the giddie doth ſeeme to turne about: ſo you, my brethren, by following the perſwaſions of falſe prophets (who, as *Irenæus* ſaith; *De iiſdem non ſemper eaſdem ſententias habent:* Of the ſelfe-ſame things have not alwaies the ſame opinions) are drawen to an unjuſt miſlike of the church; *Et amantes vel non amantes; haud eadem de eiſdem judicatis:* And according to your love or hate, your judgements upon the ſelfe-ſame things do varie and alter.

Orat. 18.

See, I praie you, what diſlike is able to worke; and therefore take heed of thoſe who

shall indevor, through lies and slanders, to make the truth and the preachers thereof odious and hatefull unto you. For as the Apostle writeth; *Æmulantur vos non benè, sed excludere vos volunt, ut illos æmulemini:* They are jealous over you amisse, even for their owne purpose and commoditie: yea they would exclude you from the doctrine you have received at our hands, and from the affection and love, which you once bare unto us, that ye might altogither love them, and followe their devises. Gal.4.

And that is the end of their railing and libelling. *Mos semper fuit hæreticorum, quorum doctrinam non possunt confutare, illorum vitam in odium adducere*: It hath alwaies been the maner of heretikes, to bring their lives into hatred, whose doctrine they cannot confute. Knowing that by the contempt of the one, doth easily ensue the dislike of the other.

Howbeit, they will pretend that the zeale of Gods glorie doth moove them unto such bitternes, against the present estate of religion, and against the chiefe maintainers of it, and that for conscience sake, and for the glory of Sion they are driven to use such more than tragicall outcries. But *Bernard* will not suffer them to hide their malice under these masks, who writing against certaine schismatikes in his time, saith, *Alii qui-* Sup. Serm. s. Cant. 2.

dem nudè atque irreverenter, ut in buccam venerit, virus evomunt detractionis: Some do plainly and irreverently, even as it comes into their ſtomacke, ſpue out the poiſon of their ſlanders. Mary others there be, who cover their malice more cunningly, nay more hypocritically, as though all they ſaid proceeded of meere love and Chriſtian charitie, of whom it followeth; *Videas præmitti alta ſuſpiria: ſicque quadam cum gravitate, vultu mœſto, demiſſis ſupercilijs & voce plangenti egredi maledictionem, & quidem tanto perſuaſibiliorem, quanto creditur ab his qui audiunt corde invito & magis condolentis affectu, quàm malitioſè proferri:* You ſhall ſee ſome, that after they have fet divers great ſighes and grones, will preſently with great gravitie and drawing out of their words, with a heavy countenance, with caſting downe their heads, and with a pittifull voice, breath out malediction, the which men do rather beleeve, bicauſe it ſeemeth by ſuch their hypocriticall dealing, rather to proceed of a ſorrowfull compaſſion, than of malice and hatred. But deerly beloved, take heed of theſe ſpirits. Where you finde theſe conditions, beleeve not, I pray you, any ſuch proteſtations.

Furthermore, you ſhal have ſome that will come unto you with a long tale, proteſting that they cannot refraine their teares, with

the ancient men in *Esra*, to see the foundation of our new temple not to be answerable (as they say) to the beautie of the old. And heerin they thinke they should be verie acceptable unto you: whereas in truth the crying of those aged men, was a great discouragement to the builders, and one of the principall lets, why the worke went no better forward: and the prophet *Aggæus* was sent from God to reproove them for it; allowing, nay preferring in some respects, the new building, which then they had in hand, before the other, which some so much affected. Ezra.3. *Oleviane in 12. Ro*

So as, deerly beloved, when you heare the like cries, in any wise beleeve them not: but rather shout aloud for joy (as there it is likewise noted) in that you have lived to see your temples purged from the leaven of Poperie, and to florish, as they do, with the sincerities and truth of Christian religion.

They wil furthermore (the better to creep into your harts) pretend great humilitie, and bitterly exclaime against the pride of Bb. as though they affected nothing else by their desired equalitie, but some great lowlines, and to prostrate themselves at your feet for your service: whereas in deed they shoote at greater superioritie and preemi-

challenge unto them: and would no doubt tyrannise by their censures over both prince and people at their pleasure, in most untollerable and popelike maner. As partly you may gather by the premisses, and partlie furthermore understand in that not onely they do use the verie same arguments for the soveraigne authoritie of their presbyteries (against the prince) in causes ecclesiasticall: that the Pope doth for his principalitie in the same (and none other so far as I can read, or I thinke can be shewed by any:) but do likewise make to all our arguments for hir majesties supremacie against them, the very same answers, (if not word for worde, yet alwaies in effect) that *Harding*, *Stapleton*, *Dorman*, and *Saunders* have made to the same arguments, used by Bishop *Iewell*, Bishop, *Horn*, Master *Nowell* and others to the same purpose, and against the Pope. I cannot stande to enter into any particular examples of this matter, onely I thought it necessarie at this time to advertise you of it (take his advantage thereof who list) that you might the better beware of such kind of spirits.

You have heard them, I am sure, greatly exclaime against our Bb. livings, as though they had too much, therby to perswade you with what simple allowance they could con-

they reckon all the livings of the church too litle for themselves: condemning you of the laitie, who either have or would have part with them, for cormorants, *Dionysians*, and for such wicked traitors against the church, as *Iudas* was against Christ.

The would gladly seeme to be very godly, zealous, and religious: and yet notwithstanding, if you will relie upon Saint *Iames* his opinion, and judge of them by the usage of their toongs, in their immodest speeches and libelling, you shall finde their profession thereof to be full of so great vanitie, as that particularlie it may be verified almost of everie one of them: *Hujus vana est religio.*

If they set foorth a booke of common praiers, then caution is made that nothing be done contrarie to any thing set downe in the same. If they decree any thing in their synods (yea though it be in civill matters) against an act of Parleament, that treason is not treason; yet if you withstand them, you are foorthwith accursed: or as touching church causes, except it should so fall out, that they do erre in their determinations, and that in some great matter of faith, all men must stand unto their orders, decrees lawes and constitutions,.

But on the other side, if the church indeed, upon sufficient grounds shall either

publiſh a booke, or commande any thing to be obſerved, though that which is commanded have beene determined of, not onely by provinciall or nationall ſynods, but by al the generall councels in effect, which were helde before the tyrannie of poperie: yet (as Saint *Bernard* ſaith in the like caſe) *Hærent ad ſingula quæ injunguntur, exigunt de quibuſq; rationem, male ſuſpicantur de omni præcepto, nec unquam libenter acquieſcunt, niſi cum audire contigerit quod forte libuerit*: they ſticke at all things which are injoined, they require the reaſon of every thing, they ſuſpect amiſſe of every precept, and wil never willingly hold themſeves contented, but when they heare that, which peradventure doth pleaſe them.

Bernard.

They ſift, they ſearch, and condemne at their pleaſure. This is too much, that is too little: this is too long, that is too ſhort: this is idolatrous, that is ſuperſtitious: this is wanting, that is ſuperfluous: this is not aright, that is awrie: and as Saint *Auguſtine* ſaith, *Niſi quod ipſi faciunt, nihil rectum exiſtimant*: They thinke well of nothing, but of that they do themſelves.

Auguſt.

If they expound a place of Scripture, as they do that, whereof I ſpake before, *Dic eccleſiæ*: and thoſe likewiſe which they bring for the proofe of their aldermen: though they therein diſſent among themſelves, and from

the interpretations of all the ancient fathers who ever lived, yet we must beleeve them (as *Hosius* spake of the church of Rome) that what they saie, it is the verie word of God.

If they alledge unto us the authorities of fathers and councels, to proove the equalitie of ministers, the authoritie of their laie governors, & the continuance of their presbyteries since the Apostles times: though therein they pervert them all most grossely, (& I feare of purpose to deceive you my brethren, even against their owne consciences, and contrary to the expresse meaning of the said fathers and councels, even in those places which they bring and infinte others:) yet they will face out the matter with verie strange boldnes, & be more then offended that any should examine or seem to mistrust them. I could bring you divers examples heerof, but one of ech sort shall suffice.

To proove the equalitie which they saie ought to be in the ministers of the worde and sacraments, they alledge *Cyprian*, *Ambrose, &c.* affirming that in those times there was no difference betwixt a Bishop and a priest, but that they had all equall authoritie within their own parishes, and that whosoever was a Bishop, was a priest, and whosoever was a priest (that is, a minister of the

T.C. lib. 1. pag. 99. 107. 100.

T.C. lib. 2. pag. 589.

word and ſacraments) was a Biſhop: whereas in the whole courſe of their writings the contrarie is moſt manifeſt: never man beſides themſelves (to my underſtanding) did ſo expound them: the eccleſiaſticall hiſtories report of thoſe times otherwiſe, & within leſſe then an hundreth yeeres after *Cyprian*, and either before or in *Ambroſe* daies, it was condemned as an hereſie, for any to hold that opinion.

T.C. lib. 3. 45. 41. 68. Againe to proove the authoritie of their Aldermen, (which do neither preach nor adminiſter the ſacraments) with the uſe and practiſe thereof in everie church long after the apoſtles times, they alledge certain places out of *Ignatius*, *Tertullian*, *Hierome*, &c. where mention is made of prieſthood, of colledges, counſailes, and companies of prieſts, that joined with the Biſhops for the better governement of the church, and execution of certaine particular duties.

Whereas beſides that Maſter *Calvin* himſelfe writing of the ſtate of the church preſently after the Apoſtles daies confeſſeth, that thoſe prieſts were miniſters of the word and ſacraments: *Habebant ſingula civitates preſbyterorum collegium, qui paſtores erant & doctores*: Everie citie had a college of prieſts which were paſtors and doctors: the verie authors themſelves almoſt in everie part of

Lib. 4. Inſtit. 4. ſect. 2.

their

their works do call the said priests *Sacerdotes*, (which cannot agree to these lay aldermen) distinguishing them in direct termes, *à Laicis* from Lay-men: and do ascribe unto them ordinarily, authoritie for the administration both of the word and sacraments, as all writers, fathers, councels and histories from that time till this, have ever (these men excepted) accounted of them, that is, as of pastors, doctors, & ministers of the Gospell.

But of all other in my opinion the last example appertaining to this purpose is most notable. For the better understanding whereof, you must know that the church of God ever since the apostles times, hath distributed the ecclesiasticall ministerie principallie into these three parts, Bishops, Priests, and Deacons: according as it is contained in the apology of the church of England: *Credimus, varios in ecclesia esse ordines ministrorum: alios esse Diaconos, alios Presbyteros, alios Episcopos, quibus institutio populi & religionis cura & procuratio commissa est*: We beleeve that there be divers degrees of ministers in the church: wherof some be Deacons, some Priests, some Bishops: to whom is commited the office to instruct the people, and the charge and setting foorth of religion. Apolo. ca.

This division our new reformers with one

consent do allow, for the very platforme of their desired government: But their exposition of the parts therof, is agreeable to that which is before observed of thé: even cótrarie to the profession which hitherto we have made to all the world, and contrarie to the testimonies of al antiquitie. By Bishops, they say, was ment the ministers of the word and sacraments, without any distinction of degree, or any inequalitie for government or authoritie: and by priests their laie elders onely.

And upon this presumption and verie grosse falsification of all the ancient fathers, the chiefe ringleader in this crue is not afraid to use these words: If master Doctor had ever read the ecclesiasticall histories, he might have found easilie the Eldership most florishing in *Constantines* time, and other times, when as the peace of christians was greatest.

T.C. lib. 1. pa. 183.

For replie wherunto master Doctor *Whitgift* now Archbishop of Canterburie, having desired him that was so cunning in the ecclesiastical histories, to bring foorth but one that affirmeth this kinde of government to have been under *Constantinus*: about three yeeres after, he brought out *Eusebius*, who must do this feate for him: in that he saith there were Bishops, Elders, and Deacons at

Lib. 3. pa. 67.

the councell of Nice.

But you shall heare this skilfull man in histories, howe he applieth the authoritie of *Eusebius*. It is manifest (saith he) that the churches were governed under him (meaning *Constantinus*) as before, by Bishops, Elders, and Deacons; by that which is cited of *An infinite number of Elders, and Deacons, which came to the councell of Nice, with the two hundreth and fiftie Bishops.*

Heer you see how gladly this fellow would have you to beleeve, that this their governement so earnestly now sought for, did most of al florish about the time of the councel of Nice, that then there was no difference betwixt a Bishop and a minister of the worde, but were both of them, of equall authoritie, and that then their laie Elders had their consistorie with the rest of their companions in every parish.

Whereas all the world knoweth, that *Eusebius* meaneth nothing els in that place, but to signify the great appearance, from all places, of the clergie men, of all sorts, in that most honorable synod. And it is likewise apparant by the sixt Canon of the saide Councell, that long before that time, Bishops had verie large jurisdictions: as the Bishop of Alexandria is saide according to an olde custome, to have authoritie or power over all

Egypt and Pentapolie.

Nay it is manifeſt by the hiſtorie of thoſe, and the former times, that as at the firſt for the repreſſing of ſchiſmes, Biſhops had authoritie given them over the reſt of the clergie, ſo upon good experience and long proofe, that the Biſhops being manie in number, did growe themſelves likewiſe at ſome jarres; it ſeemed good unto that councell, with the emperors conſent, for the better government of them in like maner, to devide the whole body of Chriſtendome into fower Patriarckſhips: whereof the firſt was Rome, which had authoritie over *Italy* and other churches of the weſt: The ſecond *Alexandria*: which had confirmed unto it the old juriſdiction before mentioned: The third *Antioch*: which was over *Syria*: and the fourth *Ieruſalum*, that ruled the churches in *Iurie*.

So as he that ſhould dreame of any ſuch presbyteries in *Conſtantines* time, as our new men talke of: muſt either be very much diſtempered, verie ignorant or verie malitious. This I am ſure of, that men of ſuch a faculty, can never want authority to proove what they liſt. And therefore as I ſaid, ſo I ſaie againe my brethren, that if they ſhall alledge any of the ſaid ancient fathers, councels or hiſtories to proove the equalitie of

miniſters, the government of their Aldermen, and the continuance of their presbyteries ſince the Apoſtles times, they alwaies abuſe thēſelves, falſifie their authors, & endevour to deceive their readers & hearers: I beſeech you deerly beloved, beleeve thē not.

I might heere likewiſe put you in minde, how theſe prophets, who ſeeke to withdraw you from the church eſtabliſhed, are rent in ſunder, and divided amongſt themſelves. They have written bookes one againſt another, and do moſt bitterly condemne the doings and proceedings one of another. You (ſaith one ſort of them) in that you ſeparate your ſelves from the publike aſſemblies in England, are growen to become plaine Donatiſts and heretikes: you (ſaith the other) in that you having laid the foundations whereupon we ſtand, and yet do joine your ſelves with them, are become meere hypocrites and apoſtataes: it had been better for you never to have knowen the truth, than by ſuch your dealings ſo to have betraied it.

Do you ſee theſe things (deerly beloved) and will you not eſchew them? Will you give your ſelves over to an unbridled courſe, the end whereof you know not? Shall men of ſuch inconſtancy lead you from the truth, and make you doe, imbrace thoſe things,

which you know to have been condemned with one consent by all the ancient fathers for heresies? If you will needes affect them still, bicause you have no stay of your selves; yet let me, I beseech you, prevaile thus much with you, that untill, at the least, they agree amongst themselves, you will be content to give over any longer to follow them.

In so doing, I doubt not, but you shall returne to your old love of the truth, imbrace with your former joies this your present reformation (which your neighbors adjoining would thinke themselves most happie to attaine:) and with all sobrietie and contentment, willingly and obediently submit your selves to obey these and the like exhortations, penned by the holy Ghost, and tending to perswade you to perseverance in that godly doctrine which you have received. *Sicut accepistis Iesum Christum Dominum, ita in eo incedite:* As you have received Christ Iesus the Lord, so walke in him. And againe; We beseech you brethren, by the comming of our Lord Iesus Christ, and by your assembling unto him, that you be not suddenlie mooved from your mind, nor troubled by spirit, that is, by deluding spirits and vaine doctrine, but stand fast, and keepe the instructions which you have beene taught. Whatsoever things are [illegible] whatsoever

Col. 2.

2. Thes. 2.

Tit. 2.

Phil. 4.

things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are woorthy love, whatsoever things are of good report; if there be anie vertue, or if there be any praise, thinke on these things, which you have both learned and received, and heard, and seene in your true prophets, who have some of them sealed the truth with their blood, those things, I say, forget not, but hold fast, remember, and put them in practise: *Et Deus pacis erit vobiscum*, And the God of peace shall be with you.

Beware (saith the Apostle) of dogs, beware of evill workers, beware of concision, that is, of such as cut a sunder the church of God. If anie man preach unto you any other Gospell, than that which you have received, let him be accursed. Be not caried about with divers and strange doctrines: for it is a good thing that the hart be established with grace. Now *convalescit planta quæ sæpe transfertur*: that plant never prooveth, which oft is remooved. Phil. 3. Gal. 1. Heb. 13.

Suffer not your selves, as it were bowles, to be easily turned hither and thither. *Lapis quadratus stabilis est*: The square stone lieth surest. It is very unmeete you should henceforth be any more as children, wavering & caried about like little boates with everie winde of doctrine by the deceit of men, and Ephes. 4.

with craftines, whereby (as men that are well practiſed) they lie in wait to deceive: but follow the truth in love, and in all things grow up as true and lively members of that bodie whereof Chriſt is the head. By whom in ſo doing you ſhall receive increaſe of all heavenlie graces in this life, as of faith, ſobriety, obedience, and conſtancie in the truth, and in the world to come obtain to your endles and everlaſting comfort, that glorious and immortall crowne, which is purchaſed for the godlie, by the blood of the lambe that ſitteth upon the throne of al glory. Of which crowne God of his infinite mercie grant us all to be partakers, through the merits and death of Ieſus Chriſt our Lord: to whom with the holie Ghoſt, three perſons and one God, be all praiſe, honor, and glorie, both now and for evermore, *Amen.*

The time will come when they will not ſuffer wholſome doctrine: but having their eares itching, ſhall after their owne luſts get them an heape of teachers. 2. Tim. 4.

Whereas there is among you envying *and ſtrife, and deviſions; are ye not carnall, and walke as men? for when one ſaith, I am Pauls, and an other I am* Apollos, *are yee not carnall?* 1. Cor. 3.

FINIS.

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Author

Bancroft, Richard, abp. of Canterbury, 1544-1610.

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